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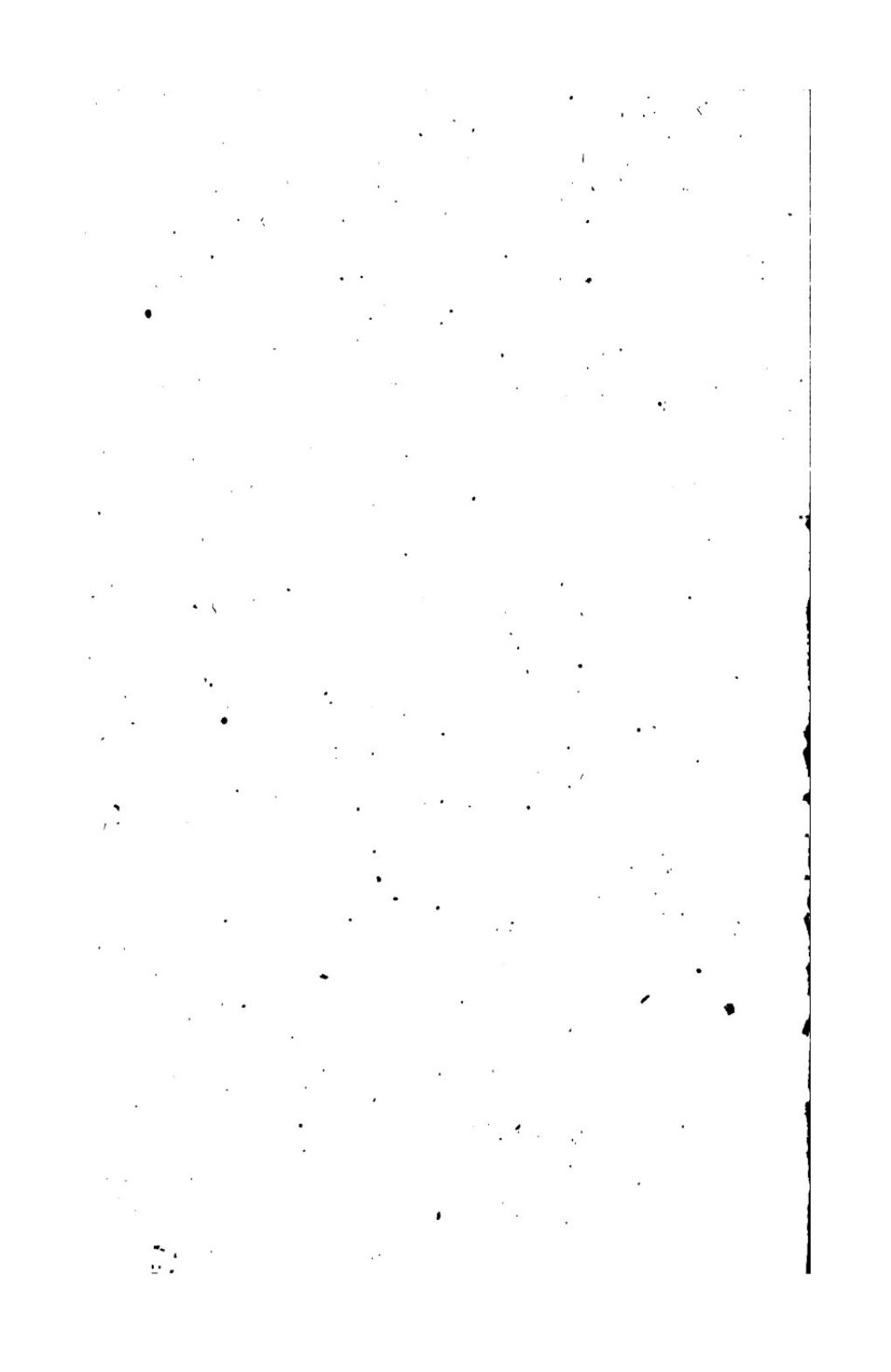
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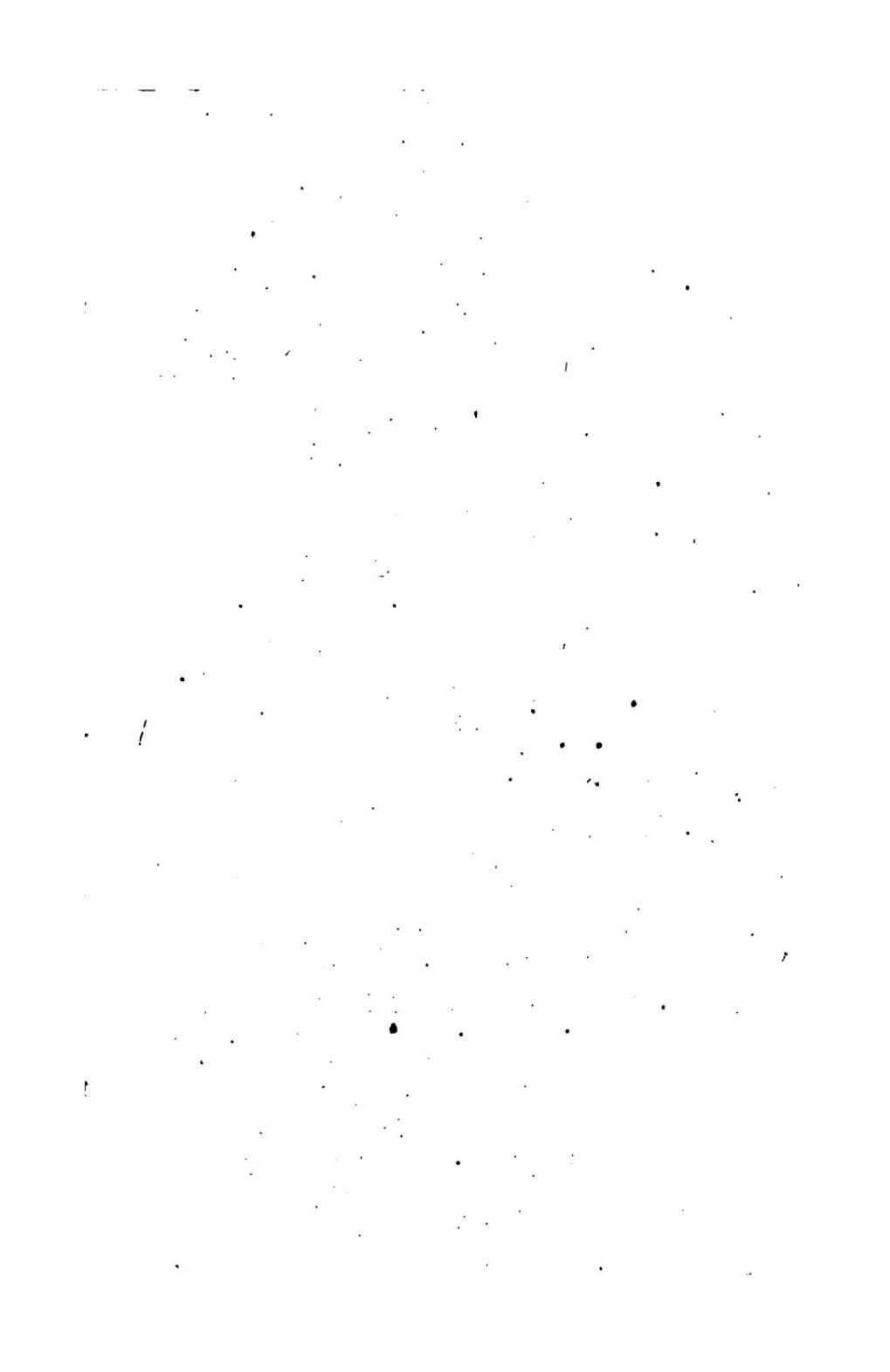




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## The Vicksburg Campaign

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Herrn Dr. H. J. U. K. und der  
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1. *Leucostethus* *leucostethus* *leucostethus*

AN  
**ENQUIRY**  
INTO THE  
Constitution, Discipline,  
Unity & Worship,  
OF THE  
*Primitive Church,*

That Flourish'd within the first  
Three Hundred Years after  
**CHRIST.**

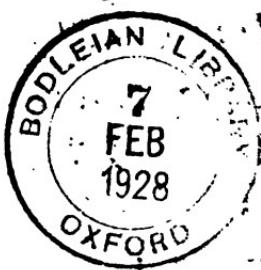
Faithfully Collected out of the Ex-  
tant Writings of those Ages.

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*By an Impartial Hand.*

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Printed in the Year 1712.



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THE  
P R E F A C E  
T O T H E  
R E A D E R.

**T**HE Design of the following Treatise is in general to represent the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourish'd within the first Three Hundred Years after Christ ; but more particularly and especially to describe their Opinions and Practices, with respect to those things that are now unhappily controverted between those of these Kingdoms, who are commonly known by the Names of Church of England-men, Presbyterians, Independents and Anabaptists ; for which reason it comes to pass, that to those Points, concerning which there is no difference amongst us, I have not spoken so largely as otherwise I might have done ; and some other Customs of theirs I have not mentioned at all, because now neglected and disused by us.

## The Preface.

What I have written as to this Subject, I  
have wholly collected out of the Genuine and  
unquestionable Antientick Writings of those  
Ages, that are now extant, making use of  
no other Writings whatsoever, except the  
Ecclesiastical History of Eusebius, which was  
writ in the beginning of the Fourth Age, and  
relates only those Affairs that were transacted  
in the Three former, beyond the Period of  
which time this Enquiry doth not reach; but  
is wholly limited thereby, and confin'd there-  
unto. That which hath been thus collected,  
has been done, I hope, with the greatest Im-  
partiality and Fidelity, without any prepos-  
session of Mind, or any fraudulent dealing  
whatsoever, which the Reader may the sooner  
believe, and the easier be convinced of, since  
for the clearer Demonstration of my Faith-  
fulness and unprejudicedness herein, I have  
taken care to print in the Margin the Origi-  
nal Words of all the Passages that I have  
cited, at least of all that are necessary, toge-  
ther with the very Pages whence I fetch'd  
them, that so the Reader turning to the  
Pages mentioned in those Editions that I  
use (which Editions I shall set down at the  
end of this Preface) and finding it according  
to my Quotations, may the more readily be  
persuaded, that throughout this whole Work  
there has been every way honest and unbiass'd.

And

## The Preface.

And as I have faithfully and impartially collected these Observations, so I have modestly and unconcernedly represented them, avoiding all Words or Speeches that might seem to carry the least sharpness or Reflection in them, and have as nakedly expressed them, declining all affected or pompous Expressions, contenting my self with those Terms, that most naturally serve to render the Truth more perspicuous and evident, according to the Observation of Clemens Alexandrinus,  
¶ He that would deliver the Truth, ought not studiously to affect an Elegancy of Expression, but only to use such Words, whereby he may render what he means intelligible.

Whether all, or some, or none of the following Primitive Customs may be changed by the Civil Magistrate, or by a Convocational Assembly, I pretend not here to handle; my Design at present is only to search into mass of Fact, to find out what were the Usages of the Ancient Church within the first Three Hundred Years after Christ; for, as was said before, no lower do I intend to go, which after the most impartial and serious Enquiry, I find to be according to the ensuing Treatise, in the penning whereof I have avoided all

## The Preface.

Prollixity and Tedium, and for that end omitting to answer several Objections, that I know may be made against several things which I have here asserted, mine Intention being briefly and perspicuously to prove what I judge to be the true Practice of the Primitive Church, as to those Points now disputed by us.

As for the Occasion of my Publishing this Treatise, it cannot be imagined to proceed from a Spirit of Vanity or Ambition, since I so far conceal my Name, as that even my Bookseller knows not who I am; much less, I hope, will it be construed by any, to proceed from a Spirit of Contention and Animosity, from an ill Design to foment and increase our present Feuds and Divisions; since I assure the whole World, our unnatural Quarrels do so much afflict and trouble me, as that I would sacrifice not only this Book, but also all that I either am or have, if thereby I might be an happy Instrument to compose and heal them. But amongst other Reasons, these two were the chiefeſt that swayed me hereunto. To inform others, and To inform my ſelf. To inform others what the Practices of the Primitive Apostolick Churches were, if any ſhall be inquisitive and deſirous to know them; or, if I am miſtaken, (as who is without his Errors?) to be better informed.

### The Pleasœ,

informed my self, which, I must needs confess, was that which I chiefly designed in the Publication hereof; wherefore without any Ostentation or challenging, but unfeignedly and sincerely to prevent Mistakes in my younger Years, I humbly desire, (if the Request be not too bold) and shall heartily thank any Learned Person, that will be so kind as to inform me, if he knows me to have erred in any one, or more Particulars, which he may do, either Publickly, or if he thinks fit, Privately, by Letter to my Bookseller, who will convey it safely to my Hands; and if any one that finds me deceived in any one or more Points, will favour me so far, as to undertake such a trouble, I should desire these few things of him, That he would be pleased, as I have done, to use only those Writings that were composed within my prescribed time, and if possible, the same Editions, and not only to form Objections against what I have written, but also to answer, or rather to give me another Sense of those Passages which I have cited, and then I promise, if my Mistakes are fairly shewn, I will not pertinaciously and obstinately defend them, but most willingly and thankfully renounce them, since my Design is not to defend a Party, but to search out the Truth.

## The Preface.

I have but one thing more to add to this Preface, and that is, that when I first resolved on the printing of this Treatise, I designed to have published my Observations on the fourth general Head prepared in the Title Page to be enquired into, viz. The Worship of the Primitive Church, as well as now I have done those on the three former; but for some Reasons I have reserved this for a particular Treatise by its self, which probably, though I do not absolutely promise it, may in a little time more be also published; and that the rather, because in this Part I have made two or three References therewards, which I thought good to acquaint the Reader with, that so if he cannot find some things that I have referred to in this Treatise, he may be assured they are to be met with in the ensuing one.

The Primitive Authors mentioned in this  
Treatise, together with those Editions that  
I have made use of, are as follow.

- S. Ignatii Epistola Greco-Latin. Quarto, Edit.  
Jesuissi Pessi. Amstelodam, 1645.
- S. Bernarde Epistola Carthaginiensis, Edit. ad Calcum.
- S. Ignatii, Quarto. Amstelodam, 1645.
- S. Clementis Romani Epistola Greco-Latin.  
Quarto Edit. Patrioti Junii. Oxonii, 1633.
- H. Irenaei Opera, Folio, Edit. Nic. Galasii. Ge-  
nevensis, 1580.
- S. Iustini Martyris Opera Greco-Latin. Folio,  
Coloniae, 1586.
- Epistola Plinii Secundi Trajanae Imperatori de  
Christianis in fronte Operum Iustini. Martyr.  
Colon. 1686.
- Clementis Alexandrini Opera, Folio Edit. Hein-  
sii. Lugdun. Batav. 1616.
- Tertulliani Opera, Folio Edit. Paris. 1580.
- Novationi De Trinitate & De Cibis Judaicis  
inter Opera Tertulliani. Edit. Paris. 1580.
- Cypriani Opera, Folio. Edit. Sim. Gouart. apud  
Johann. le Preux. 1593.
- Nicae Cypriani per Rerum ejus Diaconum. — In-  
fronte Oper. Cyprian. Edit. Gouart. 1593.
- Fragmentum Viderini Petaviosenfis De Fabrica  
Muudi, pag. 103, 104. Histor. literar. Dr. S.  
Cave, Edit. Folio. Londini, 1688.
- Mimici Polices Octavianus Edit. ad Calcum Ter-  
tullian. Apolog. per Desiderium Stralidum. Quarto.  
Paris. 1613.

Original

*Authors cited in this Treatise.*

*Origenis Commentaria omnia que Grace Reperiuntur, Edit. de Huetii. 2 Vol. Folio. Rothomagi. 1668.*

*Originis contra Celsum, Libri Octo, & ejusdem Philocalia Graco-Latin. Edit. Quarto, per Gulielm. Spencer. Cantabrigiae, 1677.*

*Originis ad Lys., seu, De Oratione, Greco-Latin. Octavo. Oxonii. 1685.*

As for those other Works of Origen which are extant only in Latin, I have made no use at all of those of Ruffor's Translation, except his Creed, - since in them we know not which we read, whether Origen or Ruffor; and as for those which were translated by more faithful Hands, I have used the Editions of Merlin or Erastius, without naming the Page.

*Eusebii Pamphili Ecclesiastica Historia. Graeco-Latin. Folio. Edit. Henr. Vales. Basil. 1639.*  
I have read only the seven first Books of Eusebius's History, because the three others go beyond my limited Time.

As for the Writings of St. Gregory of Neocaesarea, they are but few, and from thence I have taken abiding but his Creed, so that there is no need to mention any Edition of his Works. The same may say also of the short Epistle of Polycarp, which I have cited but once; and therefore have cited the Version of Dr. Cave, extant in his *Apostolici*, pag. 127.

There are yet some other Fathers whose remaining Tracts I have read, as Theophilus Antiochenus, Athanasius, & others not cited in this Treatise, because I have not been willing in these particular to copy Dr. Cave's version.

# An Enquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church.

## C H A P. I

§. 1. The various Significations of the word Church.  
§. 2. A particular Church the chief Subject of  
the ensuing Discourse : The constituent parts  
thereof, Two-fold, viz. Clergy and Laity, §. 3.  
Each of these had their particular Functions,  
and both their joint Offices : Three things on  
which a great part of the following Discourse de-  
pends, proposed to be handled, viz. The Peculiar  
Acts of the Clergy, The Peculiar Acts of the  
Laity, and the Joint Acts of them both. §. 4.  
The Peculiar Acts of the Clergy propounded to  
be discussed according to their several Orders:  
First, of the Bishops: A View of the World as  
it was in a state of Heathenism, at the first  
Preaching of Christianity, necessary to be con-  
sider'd; Where the Apostles planted Churches;  
they appointed the first Converts to be Bishops  
therefore. §. 5. But one Bishop in a Church:  
The Orthodoxy of the Faith proved from the  
Succession of the Bishops: The Titles and Rela-  
tion of the Bishop to his Flock.

§. 1. **T**HAT we may give the more clear  
and distinct Answer to this impor-

### The Constitution, Discipline, &c.

tant Query, it is necessary, that we first examine the Primitive Notion of the Word Church, upon the due apprehension of which depends the Right Understanding of a great Part of our following Discourse.

This word, *Church*, as in our modern acceptation; so also in the Writings of the Fathers, is equivocal, having different Significations according to the different Subjects to which it is applied. I shall not here concern myself about the Derivation of the Word, or its Original use amongst the Heathens, from whom it was translated into the Christian Church; but only take notice of its various Uses amongst the ancient Christians, which were many, as,

be the Saviour of Mankind. This Irenaeus calle<sup>d</sup> The Church dispersed thro' the whole World, in the name of the Faust and

<sup>2</sup> "It is now to  
serve them well; &c. Lib. I.  
cap. 3. p. 36.

<sup>4</sup> "H. and T. ~~say~~ in  
Lancaster Oct. April Eu-  
fish-lah 6. c. 25. p. 226.

**Church**, for Catholick signifies the same as Universal. Thus Polycarp when he was seized by his

Murderers, prayed 1921.  
The Catholic Church throughout the World. And

eenig uit doot te „**בְּנֵי־חַדָּשָׁה**“.

in this Sense *Dionysius Alexandrinus* calls the persecuting Emperor *Marcianus* <sup>ad Herm. apud Euseb.</sup> *Warrior against the Catholic Church of God.*

H. The word *Church* is frequently to be understood of a particular *Church*, that is, of a Company of Believers, who at one time, in one and the same place, did associet themselves together, and concur in the Participation of all the Institutions and Ordinances of Jesus Christ with their proper Pastors and Ministers. Thus *Athenaeus* mentions that Church which is in any place. And so *Dionysius Alexandrinus* writes, that when he was banished to *Cyprus* in *Lybia*, there came so many Christians unto him, that even there he had a *Church*. *Tertullian* thinks that, Three were sufficient to make a *Church*. In this Sense we must understand, the *Church of Rome*, the *Church of Smyrna*, the *Church of Antioch*, the *Church of Athens*, the *Church of Alexandria*, or the *Church* in any other such place whatsoever, that is, a Congregation of Christians assembling all together for Religious Exercises at *Rome*, *Antioch*, *Smyrna*, *Alexandria*, or such like places.

4 The Constitution, Discipline, &c.

III. The word *Church* is sometimes used for the Place, where a particular Church or Congregation met for the Celebration of Divine Service. Thus *Pautus Samosatenus*, the Heretical Bishop of *Antioch* ordered certain Women

<sup>4</sup> Εν μέσῳ της εκκλησίας. to stand <sup>4</sup> in the middle Epist. Synod. Antioch. apud of the Church, and sing Euseb. lib. 7. c. 30. p. 281. Psalms in his Praise. So

<sup>5</sup> Εντούτω της εκκλησίας. Clemens Alexandrinus ad. viseth that Men and Women should with all Modesty and Humility enter <sup>5</sup> into the Church,

<sup>6</sup> Επιτρόπων εκκλησίας. Pedag. lib. 5. d. 11. p. 189. So the Clergy of the Church of *Rome* in their Letter to *Cyprian*, concerning the Restitution of the Lapled, give us

<sup>7</sup> Adeant ad limen Ecclesiae. apud Cyprian. Epist. 31. §. 7. p. 71. their advice, <sup>6</sup> That they should only come to the Threshold of the Church door, but not go over it.

And in this Sense is the Word frequently to be understood in <sup>7</sup> Tertullian, <sup>8</sup> Origen, and others, to recite whose Testimonies at large would be both tedious and needless.

<sup>7</sup> De prescript. advers. Haret. p. 90. De Corona Militis, p. 336. And very often in his Book De Virginibus Velandis.

<sup>8</sup> De Orat. §. 20. p. 132;

IV. I find the Word *Church* once used by *Cyprian* for a Collection of many particular Churches, who mentions in the singular Number, <sup>9</sup> the Church of God in Africa and Numidia.

In Provincia Africa & Numidia Ecclesiam Domini, Epist. 71. §. 4. p. 214. Else I do not remember, that ever I met with it in this Sense, in any Writings either of this, or

the

the rest of the Fathers; but whenever they would speak of the Christians in any Kingdom or Province, they always laid in the Plural, *The Church*, never in the Singular, *The Church* of such a Kingdom or Province. Thus *Dionysius Alexandrinus* doth not say *the Church*,<sup>3</sup> but *the Churches of Cilicia*.<sup>4</sup> And so *Irenaeus* mentions,<sup>5</sup> *The Churches there were in Germany, Spain, France, the East, Egypt and Lybia.* So also *Tertullian* speaks of the *Churches of Asia and Phrygia*, and<sup>6</sup> *the Churches of Greece.* And so of every Country they always express the Churches thereof in the Plural Number.

V. The Word *Church* frequently occurs for that, which we commonly call the Invisible Church, that is, for those, who by a Sound Repentance and a Lively Faith, are actually interested in the Lord Jesus Christ: According to this signification of the Word must we understand *Tertullian*, when he says, *that Christ had espoused the Church*, and, *that there was a Spiritual Marriage between Christ and the Church.* And that of *Irenaeus*, *That the Church was fixed according to the form*

<sup>3</sup> As in *Kairos* *Exodus*. *Apud Euseb. lib. 7.* c. 5. p. 251.

<sup>4</sup> As in *Terpnias* *de ecclesiis in suis Iugis*, *et Kariss.* *xii* *ad. Aratocas* *et Arystea*, *in Actu* *suu. Lib. 1. c. 3.* p. 362.

<sup>5</sup> *Ecclesiis Ause & Phrygia.* *Adversus Platonicos* p. 314.

<sup>6</sup> *Per Graciam Ecclesie.* *De Virgin. Valens.* p. 386.

<sup>7</sup> *Christus sibi sponsabat ecclesiam.* *Advers. Marion.* lib. 4. p. 196.

<sup>8</sup> *Spiritualis nuptias Ecclesiae & Christi.* *Ecclesiæ ad Casitatem.* p. 453.

<sup>9</sup> *Ecclesia ad figuram imaginis filii ejus coaptatur.* *Lib. 4. c. 72.* p. 308.

4. *The Ecclesiastical, Congregational, &c.*

of the Son of God. And in this Sense is the Word oftentimes used in others of the Fathers; as I might easily shew, if any one did doubt it.

VI. The Word *Church* is frequently to be interpreted of the Faith and Doctrines of the Church. In this Sense *Irenaeus* prays, *This*

\* *Conversio ad ecclesiam Dei*, Lib. 3. c. 46. p. 229.

*the Church of God*; and exhorts all sincere Christians not to follow Hereticks, but to

\* *Confugere ad Ecclesiam*; Lib. 3. c. 17. p. 342.

*Church*, as *Tertullian*

\* *Ab Ecclesia Christi recessisti. De carne Christi*, p. 13.

*dissonant from the Church*, as *Origen* writes,

\* *Αλλοτερος οικανος.* Comment. in Mat. Tom. 13. p. 364. Vol. 1.

*the Hereticks might be reclaimed from their Heresies, and be converted to*

*the Church: Upon which account Hereticks*

*were said to have left the told Marston, that when he became an Heretick,*

*he departed from the*

*Church of Christ, and their Heresies are said to be*

*alien from the Church.*

There are yet several other Significations of this Word, though not so usual as some of the forementioned ones, nor so pertinent to my Design, so that I might justly pass them over, without so much as mentioning them: But lest any should be desirous to know them, I will just name them, and then proceed to what is more material.

Besides then those former Significations, the Word according to its Original Import is also used for any Congregation in general; sometimes

times it is applied to any particular Sect of Hereticks, as <sup>1</sup>*Tertullian* calls the *Marcionites* <sup>2</sup>*Ecclesiam suam. Adversus Marcion. lib. 5. p. 255.* *Church of Marcion*: At other times it is attributed to the Orthodox in opposition to the Hereticks, as by the same <sup>4</sup>*Tertullian*: Sometimes it is appropriated to the Heathen Assemblies, as by <sup>5</sup>*Origen*; at other times in Opposition to the Jews it is ascribed to the believing Gentiles, as by <sup>6</sup>*Irenaeus*: If some places it is taken for the Deputies of a particular Church, as in <sup>7</sup>*Ignatius*. In other places it signifies the Assembly of the Spirits of just Men made perfect in Heaven; which we commonly call the Church Triumphant, as in <sup>8</sup>*Clemens Alexandrinus*. Once I find it denoting the <sup>9</sup> Laity only, in opposition to the Clergy: And once signifying only <sup>10</sup> Christ as the Head of the Faithful.

<sup>1</sup> *Hereses Ecclesiam inscenentes. De prescript. aduers. Haret. p. 69.*

<sup>2</sup> *Ecclesia Marcionitum uocans. καὶ αὐτοὶ οἱ εἰδίκοι. Contra Cel. lib. 3. p. 128.*

<sup>3</sup> *Ea quæ ex gentibus est Ecclesia. Lib. 4. c. 37. p. 271.*

<sup>4</sup> *Ἄρχοντας ψυχῶν Σπύλεις. Καταστροφῆς παναγοῖς τὸ Θεῖον. Ad Philadelph. p. 32.*

<sup>5</sup> *Ovadior ἐκκλησία Padag. lib. 2. c. 1. p. 104.*

<sup>6</sup> *Ἐπίκοους καὶ Πρεσβύτερους καὶ Διάκονους καὶ εἰκανούς τὸ Θεῖον. Apud Euseb. lib. 7. cap. 30. p. 279.*

<sup>7</sup> *Ecclesia vero Christiana Tertullian. de penitentia, p. 382.*

**S. 2.** But the usual and common Acceptation of the Word, and of which we must chiefly treat, is that of a particular Church, that is, a Society of Christians, meeting together in one place under their proper Pastours, for the Performance

## 2. The Constitution, Discipline, &c.

Performance of Religious Worship, and the exercising of Christian Discipline.

Now the first thing that naturally presents its self to our Consideration, is to enquire into the Constituent Parts of a Particular Church, or who made up and composed such a Church.

In the general, they were  
<sup>1</sup> Episcop. Eccles. Smirn. ad<sup>2</sup> called <sup>1</sup> *Elect*,  
Eccles. Philomil. apud Euseb.<sup>3</sup> the Called and Sanctified  
feb. lib. 4. c. 15. p. 134.  
<sup>2</sup> Καλούμενοι ἀπό της στον Θεόν. Clem. Ro-  
man. Epist. 1. ad Cor. p. 1. by the Will of God. And  
in innumerable places  
they are called <sup>3</sup> *Apostol*,  
the Brethren, because of

their Brotherly Love and Affection; and <sup>4</sup> *Brothers*,  
the Faithful, in opposition to the Pagan World,  
who had no Faith in the Lord Jesus Christ, nor  
in the Promises of the Gospel. But more par-  
ticularly, we may divide them into two Parts, <sup>5</sup> into the People that composed the Body of the  
Church, and those Persons who were set apart  
for Religious and Ecclesiastical Employments.  
Or to conform to our ordinary Dialect, into the  
Clergy and Laity, which is an early distinction,

being mentioned by  
<sup>4</sup> Tert. *Hermes*. I. 10. &  
now <sup>5</sup> εἰρηναῖος, καὶ  
αὐτὸς ἀρχεῖος τοῖς Από-  
στολοῖς παραδίδειται.  
Epist. I. ad Cor. p. 53.  
<sup>5</sup> Homil. II. in Jerem. p. 113, 114, Vol. 1.

S. 3. Each of these had their particular Offices, and both together had their joint Employments, to all which I shall distinctly speak in the ensuing Tract, as they naturally resolve themselves into these Three Particulars:

I. The

of the Primitive Church.

I. The Peculiar Acts of the Clergy.

II. The Peculiar Acts of the Laity.

III. The Joint Acts of them both.

By the Resolution of which three Questions, some Discovery will be made of the Constitution and Discipline of the Primitive Church, and of their Practice with respect to many Points unhappily controverted amongst us.

S. 4. I begin with the first of these, What were the Peculiar Acts of the Clergy? Now here must be consider'd the Functions of every particular Order and Degree of the Clergy, which we may say to be three, viz. Bishops, Priests and Deacons, whose Employments we shall severally handle; as also several other Points, which under those Heads shall offer themselves unto us. I shall begin first with the Bishop; but for the better understanding both of him and the rest, it will be necessary, first of all, to consider the condition of the whole World, as it was before the Preaching of the Gospel in a state of Paganism and Darkness, having their Understandings clouded with Ignorance and Error, alienated from God, and the true Worship of him, applauding their own bruitish Inventions, and adoring as God whatever their corrupted Reason and silly Fancies proposed to them as Objects of Adoration and Honour. Into this miserable state all Mankind, except the Jews, had wilfully cast themselves; and had not Christ the Son of Righteousness enlightened them, they would have continued in that lost and blind condition to this very day:

## The Constitution, Discipline, &c.

But our Saviour having on his Cross Triumph'd over Principalities and Powers, and perfectly conquered the Devil, who before had rul'd effectually in the Heathen World ; and being ascended into Heaven, and sat down at the Right Hand of the Father, on the day of Pentecost he sent down the Holy Ghost on his Apostles and Disciples, who were then assembled at Jerusalem, enduing them thereby with the Gift of Tongues, and working Miracles, and both commissionating and fitting them for the Propagation of his Church and Kingdom, who having received this Power and Authority from on high, went forth Preaching the Gospel, First, to the Jews, and then to the Gentes, declaring those glad Tidings to all Kingdoms and Provinces ; so that as the Apostle Paul laid, Rom. 10. 18. Their sound went into all the Earth, and their words unto the ends of the World ; every one taking a particular part of the World for his proper Province, to make known the joyful News of Life and Salvation through Christ therin. Thus St. Andrew principally preach'd the Gospel in Scythia, St. Bartholomew in India, St. Matthew in Parthia, St. John in the Lesser Asia, and all the rest of the Apostles had their particular Provinces allotted them, wherein they went forth preaching the Gospel ; and as they came to any City, Town or Village, they published to the Inhabitants thereof the blessed news of Life and Immortality through Jesus Christ, constituting the first Converts of every place through which they passed, Bishops and Deacons of those Churches which they there

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gathered. So saith Clemens Romanus,<sup>2</sup> The Apostles went forth preaching in City and Country, appointing the First Fruits of their Ministry for Bishops and Deacons, generally leaving those Bishops and Deacons to govern and enlarge those particular Churches, over which they had placed them, whilst they themselves passed forwards, planted other Churches, and placed Governors over them. Thus saith Tertullian,<sup>3</sup> Clemens was ordained Bishop of Rome by St. Peter, and Polycarp Bishop of Smirna by St. John.

S. 5. Whether in the Apostolick and Primitive days, there were more Bishops than one in a Church, at first sight seems difficult to resolve : That the Holy Scriptures and <sup>1</sup> Clemens Romanus mention many in one Church, is certain ; <sup>2</sup> The most popular view is that of Cyprian. Epist. 1. ad Cor. p. 2. And on the other hand it is as certain, that <sup>3</sup> Basil, <sup>4</sup> Fertulian, <sup>5</sup> Cyprian, and the following Fathers affirm, that there was and ought to be but one in a Church. These Contradictions may at the first view seem Inextricable ; but I hope the following Account will reconcile all these seeming Difficulties, and without afford us a fair and easy Conception of the difference between the Ancient Bishops and Presbyters.

I shall then lay down as sure, that there was but one Supreme Bishop in a place, who was also a Bishop of The Bishop, by way of Emi-

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nency and Propriety. The proper Pastor and Minister of his Parish, to whose Care and Trust the Souls of that Church or Parish, over which he presided, were principally and more immediately committed. So

<sup>3</sup> *Uniti in Ecclesia ad tempus Sacerdos. Epist. 33. 13. v. p. 238.*

*Cyprian, 1 There is but one Bishop in a Church at a time. And so Cyprian Objets to Novation, That he did not re-*

*"Oux il y a que un Seigneur Il n'y a qu'un Seigneur Christus. Ad Fabrum, Antioch. apud Euseb. Sib. 3. c. 43. p. 244.*

him, we find but one single Bishop in a Church, whose Quotations to which purpose would be fruitless to recite here, since the constant Practice of the Universal Church confirms it, and a great part of the following Discourse will clearly illustrate it.

Only it may not be impertinent to remark this by the way, that by the *Succession* of Bishops, from those Bishops who were Ordained by the Apostles, the Orthodox were wont to prove the Succession of their Faith, and the Novelty of that of the Heretics,

*Ualent origines ecclesiastici suorum, evolant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus illi episcopus aliquis ex Apostolis vel a postolis viris, qui testificari Apostolis per-*

*ticks, Let them demonstrate the Original of their Church; as Trentinian challenges the Melchites, and other Heterodoxicks; let them turn down the Orders of their Bishops, and see whether they have had*

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had a Succession of Bishops from any one who was Consecrated by the Apostles or Apostolick Men: Thus the truly Apostolick Churches have, as the Church of Sмирна has Polycarp there placed by St. John, and the Church of Rome Clement, ordained by Peter; and other Churches can tell, who were ordained Bishops over them by the Apostles, and who have been their Successors to this very day: So also saith Irenaeus, We challenge the Hereticks to that Tradition, which was handed down from the Apostles by the Succession of Bishops.

And in the next Chapter of the same Book, the said Father gives us a Catalogue of Bishops of Rome till his Days, by whom true Faith was successively transmitted down from the Apostles; in which Catalogue we find but one Bishop at a time, and as he died, another single Person succeeded him in Charge of that Flock or Parish.

So that this Consideration evidences also, there was but one Bishop strictly so called, Church at a time, who was related to his Flock, and Pastor to his Sheep, and innumerable Children.

severaverit, habuerit torem & antecessor Hoc enim modo Ecclesia Apostolicæ census determinant, sicut Smirna cum Ecclesia habens lycarpum ab Johanne conlocatum referit, si Romanorum Clementem a Petro ordinatum p inde utique exhibe quos ab Apostolis in episcopatum constitutus Apostolici seminis tristes habeant. De praesertim advers. Mart. p. 78.

¶ Eam traditionem certabat ab Apostolis, qua Successiones Presbyterum in ecclesiis custodiuntur, provocamus eos. Lib. 3. c. 2. p. 170.  
¶ Lib. 3. c. 3. p. 170.

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dron. The Titles of this Supreme Church Officer are most of them reckoned up in one place by

<sup>2</sup> Episcopus, Propositus, Pastor, Gubernator, <sup>3</sup> Ar-  
tistes, Sacerdos. Epist. 69.  
S. 5. p. 208.

<sup>2</sup> Επίσκοπος ἡγε-  
μόνης ἀρχόντος ἀλυτού<sup>3</sup>  
τοῦ τοῦ θεοῦ τοῦ τοῦ  
Ἄρχοντος τοῦ Θεοῦ τοῦ  
Ἀρχοντος. De Oratione,  
S. 35. p. 34.

he, which in the *Revelations* is called <sup>3</sup> the Angel of his Church, as *Origin* thinks, which Appellations denote both his Authority and Office, his Power and Duty, of both which we shall somewhat treat, after we have discoursed of the Circuit and Extent of his Jurisdiction and Superintendency, which shall be the Contents of the following Chapter.

### G H A. P. - II.

S. 1. As but one Bishop to a Church, so but one Church to a Bishop. The Bishop's Cure never call'd a Diocese, but usually a Parish, no Larger than our Parishes. S. 2. Demonstrated by several Arguments. S. 3. A Survey of the extent of several Bishopricks, as they were in Ignatius's Dayes at Smirna. S. 4. Ephesus. S. 5. Magnesia. S. 6. Philadelphia. And S. 7. Trallium. S. 8. The Bigness of the Diocese of Antioch. S. 9. Of Rome. S. 10. Of Carthage. S. 11. A Refutation on the Diocese of Alexandria. S. 12. Bishops in Villages. S. 13. All the Christians of a Diocese met together in one place every Sunday to serve God.

S. 1. Having in the former Chapter shown that there was but one Bishop to a Church,

Church, we shall in this evidence, that there was but one Church to a Bishop, which will appear from this single Consideration, viz. That the ancient Dioceses are never said to contain Churches, in the Plural, but only a Church, in the Singular. So they say,

\* the Church of the Corinthians; \* the Church of Smirna, \* the Church in Magnesia, \* the Church in Philadelphia, \* the Church in Antioch, and so of any other place whatsoever, the Church of, or in such a place.

This was the common name whereby a Bishops Cure was denominated, the Bishop himself being usually called; The Bishop of this or that Church, as Tertullian saith, \* That Polycarp was ordained Bishop of the Church of Smirna.

\* As for the Word *Diocese*; by which the Bishops Flock is now usually expressit, I do not remember that ever I found it used in this Sense by any of the Ancients: But there is another Word, still retained by us, by which they frequently denominated the Bishops Cure, and that is *Parish*: So in the Synodical Epistle of Aeneas to Pope Victor, the Bishopricks of Asia are twice called \* Parishes. And in Eusebius's Ecclesiastical History the Word is so applied in several hundred places. It

\* Τὸν Κορινθίων ἐκκλησίαν.  
Clem. Rom. Epist. 1. p. 62.

\* Σμυρναῖς ἐκκλησία; Iren.

neus. lib. 3. c. 3. p. 171.

\* Τὸν μαγνησίων τοῦ Βίβλου ἐκκλησία. Ignat.

Epist. 4. p. 30.

\* Ἐκκλησία τῆς ἡράκλειας. Idem Epist. 5.

p. 38.

\* Τὸν ἀρμενίων τοῦ Αρμενίας. Idem ibidem,

p. 45.

\* Polycarpus in Smirnis ecclesia constitutus episcopus. Iren. 1. 3. c. 3. p. 171.

\* Τὸν πατρικὸν. Apud

Euseb. lib. 5. c. 24. p. 193.

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is usual there to read of the Bishops of the " Parish of Alexandria," of the " Parish of Ephesus," of the " Parish of Corinth," of the " Parish of Athens," of the " Parish of Carthage;" and so of the Bishops of the Parish of several other Churches; by that Term denoting the very same, that we now call a Parish, viz. a completest number of Christians dwelling near together, having one Bishop, Pastor or Minister set over them, with whom they all met at one time to worship and serve God. This may be evinc'd from the intent of the Word it self, which signifies a Dwelling one by another, as Neighbours do; or a Habitation in one and the same place, as the Church of Ssinae visit to the Church ; that *Paribus in Philomelium,* *Epist. ad Euseb. lib. 4.c. 25.*  
P. 129.  
*Επιστολη εις Θεοφυλακον.* And the Epistle of *Clement Romanus* is to the Church of God *Parishing at Corinth,* *Επιστ. 2. ad Cor. p. 1.* *εγγειλεις Κορινθον,* that is, dwelling or living in *Philomelium* and *Corinth;* so that a Parish is the same with a Particular Church, or a single Congregation; which is yet more evident from a Passage in the Discourses of *Apolonius against Alexander a Cataphrygian Heretic,* wherein it is said, That because that Heretic had been a Robber, therefore he was ban-

of the particular Church, &c. &c. 12  
rist to which he belonged would not receive him; that is, that particular Church or Congregation to which he appertained, excluded him from Communion because of his Depredations and Robberies; so that a Parish and a Particular Church are Synonymous Terms, signifying one and the same thing; and consequently a Bishop having but one Parish under his Jurisdiction, could extend his Government no farther than one single Congregation; because a single Congregation and a Parish were all one, of the same Bulk and Magnitude.

S. 2. But that the Bishops Dioceses exceeded not the Bounds of a modern Parish, and was the same, as in Name, so also in Thing, will appear from these following Observations, as,

1. All the People of a Diocese did every Sunday meet all together in one place to celebrate Divine Service.

Thus saith Justin Martyr,  
On Sunday all Assemble  
together in one Place, where  
the Bishop preaches and  
prays; for as Ignatius  
writes, Where the Bi-  
shop is, there the People  
must be; and where it is  
necessary that we do no-  
thing without the Bishop;  
since it is unlawful to do  
any thing without him;  
for where the Pastor is,  
there the Sheep ought to

follow him to and ou-  
side his Presbytery. Apol. p.  
98.

Our Lord said to his  
Disciples, Go ye into all  
the world and preach the  
Gospel to every creature. Epist. ad Smirn. p. 6.

And they did go into all  
the world and preach the  
Gospel. Epist. ad Titulos. p. 4.

Our Lord said to his  
Disciples, Go ye into all  
the world and preach the  
Gospel to every creature. Epist.  
ad Smirn. p. 6.

Our Lord said to his  
Disciples, Go ye into all  
the world and preach the  
Gospel. Epist. ad Phila-  
thippi. p. 4.

follow;

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follow; wherefore Christ did nothing without the Father, so do you nothing without the Bishop and Presbyters, etc. See via Trans. Epist. ad Mag. p. 33. for if the Prayer of one or two have so great a force, how much more prevalent must that be, which is made by the Bishop and the whole Church. Then that doth not assemble together, is proud, and hath condemned himself. For it is written, God resisteth the proud. Let us therefore resist the Bishop, that we may be subject to God. So that these Passages clearly prove, That all the Members of the Bishops Church assembled together in one place to send up their common Prayers to the Throne of Grace, and to discharge those other Religious Duties which were incumbent on them, which convincingly evidences the Bishops Church to be no bigger than our Parishes, for if it had been bigger, it would have been impossible that the Members thereof, should have constantly assembled together in one place, as we see here they did.

2. The Bishop had but one Altar or Communion Table in his whole Diocese, at which his whole Flock received the Sacrament from him,

him. <sup>1</sup> There is but one Altar, says Ignatius, <sup>Ex. 29. 40. 41. &c.</sup> Epist. ad Philemon, <sup>2</sup> there is but one Bishop. At <sup>Ex. 29. 40. &c.</sup> ad. p. 41. this Altar the Bishop administered the Sacraments to his whole Flock at one time; So writes Cyprian, <sup>3</sup> We celebrate the Sacrament, the whole Brotherhood being present. <sup>Ex. 29. 40. &c.</sup> And thus it was in Justin Martyr's Days, <sup>4</sup> The Bishop's whole Diocese met together on Sunday, when the Bishop gave them the Eucharist; and if any were absent, he sent it to them by the Deacons. Certainly that Diocese could not be large; where all usually communed at one time; and the Deacons carried about the Consecrated Eucharist to those that were absent; which would have been an endless and painful Task for the Deacons, had their Bishoprick contained more Christians in it, than one Congregation would have held. Tertullian writes, that in his Time and Country, <sup>5</sup> the Christians received the Sacrament of the Lord's Supper from the hands of the Bishop alone. Now in those days and places they communicated at least three times a week, <sup>6</sup> Vid. de oratione, p. 661. viz. Wednesdays, Fridays, and Lord's Days, which had been impossible to have been done, if

<sup>1</sup> Nec de aliorum manu quam de praesidentis sumimus. De corona militis, p. 338.

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If the Bishop had had Inspection over more than one Congregation, as is obvious to every ones Reason; for the Bishop being Finite and Corporeal as well as others, could not be present in many places at once, but must be confined to one determinated fixed place, in which alone he could administer and dispense the Eucharist: And for this Reason it is, that Ignatius

*Miq. ad Adessia xpndit.* <sup>ans. & re</sup> exhibits the Philadelphia  
Bish. ad Philadelph. p. 40. <sup>the one Eu-</sup>  
<sup>charist;</sup> that is, not to

leave the Bishop, and communicate elsewhere, but to partake of that single Eucharist which was administered by him: For as he proceeds

to say in the same place,

*7. Mis. 70. cap. 10. xviii.* <sup>7. There is but one Body of</sup>  
Jesus Christ, & it is our Lord Jesus Christ, one  
Altar, in Soumber, Cap, one Altar, and one  
Bishop. *Ibid.* As there was but

one Bishop in a Church, so there was but one Altar; a Bishop and an Altar being Correlates; So that to set up another Altar, was a Periphrasis of a Schismatick, or of one that maliciously separated from his lawful Bishop, and set up another, which was that they called Schism, as we shall shew in its proper place. Thus

Cyprian describes a Schismatick as one, <sup>8. who</sup> contemnit his Bishop, leaves the Ministers of God, and dares to set up another Altar: And particularly he brands Novatian as such a one, because <sup>9.</sup> he erected a profane Altar,

<sup>8. Contemptis episcopis,</sup>  
<sup>& Dei Sacerdotibus de-</sup>  
<sup>rechidis constitutere audet</sup>  
<sup>aliquid altare. De Unicat.</sup>  
*Ecclesia*, §. 150. p. 301.  
  
<sup>9. Profanum altare erige-</sup>  
<sup>re. Bish. 67. H. 2. p. 198.</sup>

that

then is, an Altar in opposition to the Altar of Constant his lawful Bishop at Foy, as he saith in another place, "No man can serve two Masters at the same time; for either he will despise one, or else he will honour the other." And so it is, that when a new Bishop, or priest, comes into a town, he sets up a new Altar, besides the one Bishop, and the one Altar. For which reason he calls the Altar that is erected by Schismatics, against the One Altar of their lawful Bishops, "A profane Altar." Which agrees with that of Ignatius, that

<sup>3</sup> "He that is within the Altar is pure, but he that doth any thing without the Bishop, Priests and Deacons, is impure; and as he says in another place,

<sup>4</sup> "Whoever is without the Altar, wants the Bread of God."

3. The other Sacrament of Baptism was generally administered by the Bishops alone within their Respective Dioceses. So saith Tertullian, "Before the Bishop we renounce the Devil and the World. For as Cyprian says, "The Bishops ought only to baptize: And to the same effect writes Fortunatus Bishop of Thucaberi, that our Lord Jesus Christ gave unto

<sup>3</sup> Altare profanum. Epist. 63. S. 4. p. 193.

<sup>4</sup> O Iude! Quis est tu? redacte nov. est tu? xpus monachus tu meo sub- tipi, q. dñe me exco. n. tu es regnans domi- tu eras dñe. Epist. ad Tralles. p. 19.

<sup>5</sup> Eas pates q. estis tu quondam, ut patrem est deo. q. dñe. Epist. ad Epif. p. 20.

<sup>6</sup> Sub Antistitis confessione mur nos renunciare dia- bolo & pompa. De Corone, Milit. p. 336.

<sup>7</sup> Nam nisi in Ecclesia prepositis licere baptizari. Epist. 73. S. 6. p. 220.

<sup>8</sup> Potestatem baptizandi Episcopis dedit. Ad. Con- cil. Carth. apud Cyprian. p. 445.

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the Bishops their power of Baptizing: So that the Bishops did ordinarily baptize all the Persons that were baptized in their Diocesses; and if so, it is not probable, I may say possible, that their Diocesses were extended beyond the bulk of single Congregations.

4. The Churches Charity was Deposited with the Bishop, who, as *Justin Martyr* re-

<sup>a</sup> Αὐτὸς ἀνεγένεται ὁ πρόσωπος τῆς χάριτος τῷ τοῖς δια-  
βόλοις δι' αἰτίας αἰτίας λαθαρούροις, τῷ τοῖς εἰ-  
δησούροις τῷ τοῖς τα-  
γανούροις τῷ τοῖς εἴροις, τῷ  
ἀνθρώποις τῷ τοῖς καταδίκησας. *Apolo-*  
<sup>b</sup> g. p. 99.

<sup>c</sup> Epist. ad Polycarp. p. 12.

but of that Advice more shall be spoken in another place; only let us here observe, That that Diocese could not be very large, where the Bishop personally relieved and succoured all the Poor and Indigent therein.

5. All the People of a Diocese were present at Church Censures, as *Origen* describes an Offender,

<sup>a</sup> Ἐν ταῖς ἀκαδημαίαις. *Comment. in Matth.* Tom. 13. p. 335. Vol. 1.

<sup>b</sup> Τὰ ὀργανώσασθαι τοῦ πλήθυντος. Epist. 1. ad Cor. p. 69.

<sup>c</sup> Plebe universa. Cyprian. Epist. 28. S. 2 p. 64.

People.

port, <sup>d</sup> was the common Curator, and Overseer of all the Orphans, Widows, Distressed, Strangers, Imprisoned, and, in a word, of all those that were needy and indigent. To this charitable Office *Ignatius* adviseth <sup>e</sup> *Polycarpus*;

<sup>f</sup> Epist. ad Polycarp. p. 12.

but of that Advice more shall be spoken in another place; only let us here observe, That that Diocese could not be very large, where the Bishop personally relieved and succoured all the Poor and Indigent therein.

5. All the People of a Diocese were present at Church Censures, as *Origen* describes an Offender,

<sup>a</sup> before the whole Church. So *Clemens Romanus* calls the Censures of the

Church <sup>b</sup> the things com-  
manded by the multitude.

And so the two offending Subdeacons and Acolyths at Carthage were to be tried <sup>c</sup> before the whole

6. No

2. **Non Offenders were restored again to the Churches Peace; without the knowledge and consent of the whole Diocese:** So **Cyprian writes;** that before they were readmitted to Communion, they were to plead their Cause before all the People. And it was ordained by an African Synod, that except in danger of Death, or an instantaneous Persecution, none should be received into the Churches Peace, without the knowledge and consent of the People.

<sup>4</sup> Acturi causam apud plebem universam. Epist. 10. §. 4. p. 30.

<sup>5</sup> Sine petitu & conscientia plebis. Apud Cyprian. Epist. 59. §. 1. p. 164.

7. When the Bishop of a Church was dead, all the People of that Church met together in one Place to chuse a new Bishop. So **Sabinus** was elected Bishop of **Emerita,** <sup>6</sup> by the Suffrage of all the Brothers hood; which was also the custom throughout all **Africa,** <sup>7</sup> for the Bishop to be chosen in the Presence of the People. And so **Eubianus** was chosen to be Bishop of **Rome,** <sup>8</sup> by all the Brethren who were met together in one place for that very end.

<sup>6</sup> De universalæ fraternitatis suffragio. Apud Cypr. Epist. 68. §. 6. p. 202.

<sup>7</sup> Apud nos quoque & fere per provincias universas tenetur, ut ad eam plebem cui præpositus ordinatur, episcopi ejusdem Provincie proximi quique convenient, & episcopus deligatur plebe præsentis. Ibidem.

<sup>8</sup> Τὸν δὲ ἀδελφὸν εἰποῦσι τὸν χριστιανὸν ἔρευνος ἡγούμενον εἰκανοῖς συγχρεψί-

αθόν. Apud Euseb. lib. 6. cap. 28. p. 229.

8. At the Ordinations of the Clergy the whole Body of the People were present. So

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an African Synod held Anno 258, determined,

Ordinationes Sacerdotales non nisi sub populi assistentes Conscientia fieri oportere, ut plebe presente, vel detegantur malorum crima, vel bonorum merita praedicentur, & sit Ordinatio justa & legitima, quia omnium Suffragio & JUDicio fuerit examinata.

Aud Cyprian. Epist. 68.  
§. 4. p. 205.

and Judgment of all. from his Exile to all the People of his Diocese;

In Ordinationibus Clericis, Fratres charissimi, sollemus vos ante conculere, & mores, ac meilita singulorum communiconcilio ponderare. Ad Plebem Universam Epist. 33, p. 76.

Evidetationes & Examens missi. Clemens Romanus Epist. I. ad Cor. p. 37.

9. Publick Letters from one Church to another were read before the whole Diocese. Thus Cornelius Bishop of Rome, whatever Letters he

Sanctissime atque amplissime piebi legere. Cyprian. Epist. 55. §. 21. p. 344.

That the Ordination of Ministers ought so be done with the knowledge, and in the Presence of the People; that the People being present, either the Crimes of the wicked may be detected, or the Merits of the good declared; and so the Ordination may be Just and Lawful, being approved by the Suffrage And Bishop Cyprian writes that it had been his constant Practice in all Ordinations, to consult their Opinions, and by their common Councils to weigh the manners and merits of every one. Therein imitating the Example of the Apostles and Apostolick Men, who Ordained none but with the approbation of the whole Church.

Received from Foreign Churches, he alwaye read them to his most holy and numerous People. And

... of the Primitive Church.

And without doubt when  
Ieromian writ<sup>2</sup> to all the  
Parish of Antioch, they  
ould all assemble toge-  
ther to read his Letter, and return an-  
to it ; since we find that in those d  
whole Church writ to  
another whole Church,  
as<sup>3</sup> the Church of Rome  
writ to the Church of Co-  
rinth. And Cyprian<sup>4</sup> and  
his whole Flock, sent gra-  
tulatory Letters to Pope  
Eximus upon his return  
from Exile.

Lastly, The whole Diocefs of the Bi-  
meet all together to mange Church.  
Thus when the Schism of Felicissimus  
Bishoprick of Carthage  
was to be debated,<sup>5</sup> It  
was to be done according to  
the will of the People, and  
by the consent of the Laity.  
And when there were  
some hot Disputes about the Restitution  
Lapsed, the said Cyprian promised his  
Diocefs,<sup>6</sup> that all these  
things should be examined  
befor them, and be judged  
by them. And so also,  
when they were to send  
a Messenger to any Foreign Church, all t  
ples could meet together  
to chuse that Messenger, as  
they could in the Church  
of Philadelphia.

<sup>2</sup> Ty megixid.  
Synod. Antioch. lib. 7. c. 30. p

<sup>3</sup> H. Eusebii  
magnis. Pa-  
pocratis in Θ  
οικει Koevov. C  
Epist. 1. p. 1.

<sup>4</sup> Fraternitas o-  
prian. Epist. 58.  
163.

<sup>5</sup> Secundum  
quoque vestrum  
agenda sunt  
pariter & lima-  
mus. Ad Plebem  
S. 7. P. 94.

<sup>6</sup> Tunc exami-  
singula præsent  
dicantibus vobis  
beni Epist. 12. 5.

<sup>7</sup> Xoey Jobnus Ad  
nat. Epist. ad Phila-

26. The Constitution, Discipline, &c.

Now put all these Observations together, and duly consider, whether they do not prove the Primitive Parishes to be no larger than our modern ones are, that is, that they had no more Believers or Christians in them than there are now in ours; I do not say, that the Ancient Bishopricks had no larger Territories, or no greater Space of Ground, than our Parishes have. On the contrary, it is very probable that many of them had much more; since in those early Days of Christianity, in many places the Faithful might be so few, as that for twenty or thirty Miles round, they might associate together under one Bishop, and make up but one Church, and that a small one too: But this I say, that how large soever their Local Extent was, their Members made but one single Congregation, and had no more Christians in it, than our Parishes now have; for that Dioceses cannot possibly be more than one single Congregation, where all the People met together at one time, Prayed together, Received the Sacrament together, assisted at Church Censures together, and dispatched Church Affairs together; and yet the Members of the Primitive Diocesses did all this together, as the preceding Observations evidently declare; so that I might stop here, and add no farther Proofs to that which hath been already so clearly proved.

S. 3. But yet that we may more clearly illustrate this Point, we shall demonstreate it by another method, viz. By shewing the real Bulk and Size of those Bishopricks, concerning whom we have any Notices remaining on ancient Records; and manifest, that the very largest of them

them were no greater than our particular Congregations are. And for the Proof of this, we shall quote the Writings of St. Ignatius, in whose genuine Epistles there is such an account of the Bishopricks of *Smyrna*, *Ephesus*, *Magnesia*, *Philadelphia*, and *Trelium*, as manifestly evidences them to be but so many single Congregations.

As for the Diocese of Syria, its extent could not be very large, since nothing of Church-Affairs was done there without the Bishop; he baptized and administered the Eucharist; and none else could do it within his Cure without his permission; wherever he was, his whole Flock followed him; which they might without any Inconveniency do, since they frequently assembled together; as Ignatius advised Polycarp the Bishop of this Church: To convene his Diocese to choose a faithful honest Man to send a Messenger into Syria: So that the Bishop of this Church could know his whole Flock perfectly by their Names, carrying himself respectfully and charitably to all, with all meekness and

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humility towards Serving-men and Serving-maids, and charitably, taking care of the Widows within his Diocese, permitting nothing to be done there without his Priority. Insomuch that none were married without his previous advice and consent. Now, how all these things could be done, how all

this Bishoprick could meet together in one place, how the Bishop could personally know all the Members thereof by their respective Names, even the meanest Serving-maids therein, and permit none to be married without his Knowledge and Advice, without reducing this Diocese to a single Parish, I know not.

§. 4. As for the Diocese of Ephesus, there was but one Altar or Communion Table in its whole Territory, at which they all commun-

<sup>1</sup> Επειδητον κλαυθεριον  
Epist. ad Ephes. p. 20. 29.  
<sup>2</sup> Εαν μητε οι εντδε της  
αυτοκρατεριας εσπειραται το  
επειδη οι οικι. Ibid. p. 29.

God. The Members also of this Church could all meet together in one place, to send up their joint Prayers to God.

<sup>3</sup> Οι μη ιεροκούλοι δι  
μετριοι, οι οικια  
αποτελεσθαι λευκη διανομη  
Ibidem. p. 20.

Ionatius condemns all those of that Diocese who did not assemble together in that one place with the rest of the Members.

bxes shareof, to send up their Prayers to God, as  
grand, self-conceited, and justly condemnable;  
because thereby they deprived themselves of  
that unconceivable Benefit, that would accrue  
unto them by joining in the Prayers of the  
whole Church. <sup>4</sup> For if

the Prayer of one or two <sup>5</sup> Εἰ δινός καὶ δύο  
τάκτων, so great a force with <sup>6</sup> περισσότερον τούτων  
God, how much more pre- <sup>7</sup> ἔχει πλέον πᾶς τούτων  
valent must the Prayer of <sup>8</sup> περισσότερον καὶ τούτων εὐημέ-  
the Bishop, and the whole <sup>9</sup> σίας. Epist. ad Corin. p. 20.

Church be? So that if to communicate together,  
and to pray together, be the Marks of a Parti-  
cular Church, then this Bishoprick was one.

S. 5. As for the Church of *Magnesia*, they  
all assembled with the Bishop, having but  
one Church, and one Altar, <sup>10</sup> joining all toge-  
ther in one Prayer, be-  
cause <sup>11</sup> to have congregated  
elsewhere would have  
been against Conscience  
and Precept. Now how  
large such a Church is,  
where there is but one  
Meeting-place, and one Altar, where all com-  
municate and pray together, is no hard matter  
to determine.

S. 6. Touching the Bishoprick of *Philadelphia*, its Extent may be  
guessed at by this, that  
the Members thereof  
comprise nothing without  
the Bishop, <sup>12</sup> who being  
their Shepherd, wherever

<sup>5</sup> Τις ταῦτα διεῖ. Epist. ad

<sup>6</sup> Magnes. p. 34.

<sup>7</sup> Πυθανασίειον. Ibid. p. 34.

<sup>8</sup> οὐδὲν διατάξειον καὶ περισσότερον. Ibidem. p. 33.

<sup>9</sup> Οὐκ διουρεῖσθαι δια τὸ

<sup>10</sup> μη βεβαιοῦσεν εἰπεῖν περισσότερον. Ibidem.

p. 32.

<sup>11</sup> Οὐδὲ γάρ τις εἰσίν οὐδὲ

<sup>12</sup> οὐδὲ προσκοπή εἰσιν. Epist. ad

<sup>13</sup> Philadelphia. p. 40.

<sup>14</sup> Οὐδὲ γάρ τις εἰσίν οὐδὲ

<sup>15</sup> οὐδὲ προσκοπή εἰσιν. Ibidem, p. 40.

<sup>3</sup> Μηδ ἀχειρία χρύσος  
ἢ ποντίον. Epist. ad Phil.  
ladiplh. p. 40.

<sup>4</sup> Ἐν Συνασπειον. Ibid.  
p. 41.

he was, they were to follow  
him like Sheep, <sup>3</sup> receiving  
the Sacrament all together  
from him, <sup>4</sup> at that one  
Altar belonging to their  
Diocese; which they

might well enough do, since their Multitudes  
were not so great, but that on other occasions

<sup>5</sup> Χρεοφόρον διάκονον εἰς  
τὸν προσβούοντα τῷ θεῷ  
προσβολαῖς. Ibidem, p. 45.

they could meet all together,  
as <sup>5</sup> to chuse a Messenger  
to send to the Church  
at Antioch in Syria.

§: 7. As for the Dioceses of Trallium, that  
could be no larger than the former ones, since  
it had but one Altar in it, which was correlate  
to its one Bishop; so that to separate from the  
Altar, was the same, as to separate from the

<sup>6</sup> Οἱ ἄρδες συμαρτίγειν αὐτοῦ  
καθαροῖς δὲν, τοτε δὲν, ἡ  
χρεοὶ ἐμοισαὶ καὶ μετεργε-  
σθεντεις. καὶ διακόνοις περι-  
εργαντοῖς καθαροῖς καθαροῖς  
ἐποιεῖσθαι εἰς εὐαγγέλιον. Epist. ad Tralles. p. 50.

Bishop; whence Ignatius  
says, that <sup>6</sup> He that is  
within the Altar is pure,  
that is, He that doth any  
thing without the Bishop,  
Priests and Deacons, is  
impure.

Now let any impartial Man judge, whether  
all these Descriptions of those Ancient Dio-  
cesses do not forcibly constrain us to reduce  
them to the rate of our modern Parishes. And  
if those were no greater, especially Ephesus, at  
which place St. Paul preached three years, we  
have no reason to imagin, than other Bishopricks  
where the Apostles never were; or at least ne-  
ver preach'd so long, surmount'd their Bulk  
and Largeness.

How long it was before these Diocesses swell'd  
into

into several Congregations, is not my business to determine, since it happened not within my prescribed time; except in the Church of *Alexandria*; the reason and manner whereof shall be shewn in a few Leaſt more, after that I have more fully evidenced this Point, by demonstrating, that the greatest Bishopricks in the World, even in the Third Century, were no more than so many single Congregations: And if this can be proved, it is the ſolideſt Demonstration that can be given: For the larger a Chyrch was, and the more time it had to lettle and encrease its ſelf, the greater Reaſon have we to expect that it ſhould exceed all others in Numbers and Diffuſiveness.

Now the four greatest Dioceffes, that in those days were in the World, are *Antioch*, *Rome*, *Carthage*, *Alexandria*: The three former of which, during the whole three hundred years after Christ, never branched themſelves into ſeveral particular Congregations, though the laſter did, as ſhall be hereafter ſhewn.

§. 8. As for the Dioceff of *Antioch*, its Members were not ſo many, but that 265 years after Christ, they were able to meet all in one place, of which we have this memorabile Inſtance, that when *Paulus Samosatensis* the Heretical Bishop therof, was deprived by a Synod held in that place, and *Domnus* substituted in his room; he refuſed to resign the Chyrchis Hōſe, <sup>in</sup> Mabudius Buswas 281 till the Emperor *Marcus Antoninus* <sup>in</sup> 251 A.D. Apollonian forced him to resign. <sup>Euseb. Eti. 7, cap. 30. p. 282.</sup>

\* that Hōſe: So that for above 250 Years after

Christ,

33      **The Constitution, Discipline, &c.**

Christ, the whole Bishoprick of Antioch had but one Church to serve God in.

S. 9. How large the Diocess of Rome was, may be conjectured by that;

1. All the People thereof could meet together to perform Divine Services, as appears by that History of a certain Confessor called *Natalis*, who returning from the *Theodosian Heresy*, put himself into the Habit of a Penitent, threw himself at the Feet of the Clergy and Laity, as

<sup>1</sup> Περιπολοῦ τῷ ἀποκό-  
τηρ, κλύρῳ, καικῷ, τῷ  
κυριτλαγχών εἰκονισίᾳ  
τῷ λαῷ χρηματίσσον.  
Anonym. apud Euseb. lib.  
5. cap. 28. p. 197.

they went into their Publick Meeting-place, and so bewailed his Fault,  
<sup>2</sup> that at length the Church  
was touched with Compassion towards him.

2. In this Diocess there was but one Church or Meeting-place; for when Bishop *Aeternus*

<sup>2</sup> Αἱ λαῆς ἀπόστολος δῆ  
ἡ εὐαγγεῖα συγχεύεται.  
ibidem. apud Euseb. lib. 5.  
cap. 28. p. 229.

died, <sup>2</sup> All the Brethren met together in the Church, to choose a Successer; which distinction or nomination of place, viz.

That they met in the Church, denotes that they had but one Church all; for if they had had more Churches than one, the Historian would have left us in the dark, as to what Church they met in, whether in St. James's, St. John's, or St. Peter's.

3. In this Bishoprick also they had but one Akar or Communion-Table, as appears from a Passage of *Cyprian*, who describes the Schism

<sup>3</sup> Profanum altare erige-  
tē. Epist. 67. S. 2. p. 198.

of *Nousiana* Presbyter of this Church, by his setting up a Profane Altar,

In opposition to the Ahar of *Cornelius* his lawfull Bishop.

4. The whole Diocese could concur together in Salutations and Letters to other Churches. Thus concludes a Letter of the Clergy of *Rome* to the Clergy of *Carthage*. Salutans vos fratres, & brether qui sunt in vinculis, & which are in Bonds salute Presbyteri, & tota Ecclesia, Apud Cyprian Epist. 3. §. 3. p. 12.

5. Whatever Letters were writ to that Church, were read before them all, as it was the Custom of Bishop *Cornelius*, to read all plissnæ plebi, legere et publick Letters to his most holy and most numerous Flock.

Lastly, The People of this Diocese met all together to choose a Bishop, when the See was vacant. So upon the

Death of *Anterus*,<sup>4</sup> All the Brethren met together in the Church to chose a Successor, where all the

People unanimously chose *Fabianus*. And so after the Death of *Fabianus*, *Cornelius* was chosen Bishop of that Diocese by the Suffrage of the Clergy and People.

Now whether all these things put together, whether their having but one Communion Table in their whole Diocese, as also but one Church, where they all usually met, do not unavoidably reduce this Bishoprick to the Circumference

<sup>4</sup> Τόν γέ διαρροήν απετάνε τοις της ταυτογενείς οὐρανογενεύσισι, η μετανάστη. Apud Euseb. lib. 6. cap. 28. p. 229.

<sup>7</sup> Cleri ac Plebis Suffragio. Cyprian. Epist. 67. §. 2. p. 198.

conference of a modern Parish, I leave every Man to judge.

S. 10. The next Diocese to be considered is *Carthage*, which next to *Rome* and *Alexandria*, was the greatest City in the World, and probably had as many Christians in it, as either, especially if that is true, which *Tertullian* insinuates, that the tenth part thereof was Christian; for he remonstrates to *Scapula* the Per-

secuting President of that  
• Quid ipsa Carthago City, that <sup>is</sup> if he should  
passura est, decimanda a destroy the Christians of  
te. *Ad Scaplum*, p. 450. Carthage, he must root  
out the Tenth part thereof. But yet how many  
soever the Christians of that Bishoprick were,  
even some years after *Tertullian's* days, they  
were no more in number, than there are now  
in our Parishes, as is evident from Scores of  
Passages in the Writings of *Cyprian* Bishop of  
that Church. For,

• Ut omnes optimè nos- 1. The Bishop of that  
sem. *Cyprian. Epist. 38.* Diocese <sup>could</sup> know ev-  
§. 1. p. 90. ry one therein.

2. The Bishop of that Diocese was the common Curator of all the Poor therein, relieving the Poor and Indigent, paying off their Debts, and aiding the necessitous Tradesmen with Money to set up their Trades. As *Cyprian* when he was in his exil'd State, sent *Galdonius*, *Hera-*

<sup>1</sup> Ut expungeretis necel- culanus, *Rogatianus*, and  
ficiates fratribus nostrorum Numidicus to his Church  
sumptibus; si qui etiam at *Carthage*, to pay off  
vellet suas artes excerce- the Debts of the Indebted  
re, additamente quantum Members thereof, and to  
satis esset, desideria eo- help those poor Mechanicks  
rum juvareis. Ideo ibidem with

with a convenient Sum of Money, who were willing to set up their Trades. If Cyprian's Diocels had consisted of Scores of Parishes, how many Thousand Pounds must he have expended, to have paid off the Debts of all the insolvent Persons therein, and to have assisted every poor Trader with a sufficient Stock to carry on his Employment?

3. All the Diocess was present, when the Sacrament of the Lord's Supper was administered. So saith *Cyprian.* *Sacramenti veritatem*  
*We celebrate the Sacra Fraternitate omni pre-*  
*ment, the whole Brotherhood celebamus. Epist.*  
*63. §. 22. p. 177.*

4. When *Celerinus* was ordained Lector or Clerk by *Cyprian*, he Read from the "Pittpil," *Plebi Universa. Epist.* so that *All the People* 34. §. 4. p. 81. could see and hear him.

5. In all Ordinations, all the People were consulted, and none were admitted into Holy Orders without their Approbation, as is affirmed by *Cyprian Bishop* of this Diocess, who tells us, that it was his constant custom <sup>4</sup> in all Ordinations to consult his People, and with their common Counsel to weigh the merits of every Candidate of the Sacred Orders. And therefore when for extraordinary Merits he advanced one to the Degree of a Lector or Clerk, without first communicating it to his Diocels, he writes

<sup>4</sup> In ordinationibus Clericis, fratres charissimi, solemus vos ante consule, & mores ac merita singulatim i*l* commandi consilio ponderare. Epist. 33. ad Clerum & Plebem. p. 75.

36 The Constitution, Discipline, &c.

\* Plebi Universæ Epist. §4. p. 80. from his Exiled State  
in his whole Flock; the  
Reason of it.

6. When that See was vacant, all the People  
met together to chuse a Bishop. Whence Pro-  
clus says, that *Cyprian* was elected Bishop of  
Plebis favore. *In vita Cypriani.*

\* Populi universi Suffragio. Epist. 55. §. 7. p.  
439. Cyprian himself acknow-  
ledges, that he was chosen  
by the Suffrage of  
all his People.

7. All the People of this Diocese could meet  
together to send Letters to other Churches, an  
instance whereof we have in that gratulatory Letter still extant in  
*Cyprian*, which they sent to *Lucius* Bishop of  
*Rome*, on his Reception from Exile.

\* Vicarias vero pro nobis ego & Collegæ, &  
Fraternitas omnis has ad  
voi literas misit. Apud  
*Cyprian*. Epist. 58.  
§. 2. p. 163.

8. All the People were present at Church  
Censures, and concurred at the Excommunication  
of Offenders. Thus *Cyprian* writing from his  
Exile, to the People of

this his Diocese, about the Irregularities of  
two of his Subdeacons, and one of his Ac-  
olyths; and about the Schism of *Felicissimus*, af-  
fures them, that as to the former, when ever  
it should please God to return him in Peace,

\* Et cum plebe ipsa uni-  
versa. Epist. 28. §. 2. p. 64. it should be determined  
by him and his Colleagues,  
and his whole Flock. And

as

abreto the latter, that  
then likewise that shoule  
be transacted. <sup>4</sup> according  
to the Absolution of the  
People, and the common  
Council of them all.

<sup>3</sup> Secundum arbitrium  
quoque vestrum, & omni-  
um nostrum commune  
Confilium. Epist. 4c. ad  
Plebem, §. 7. p. 94.

9. At the Absolution of Penitents, all the People were present, who examined the Reality of the Offenders Repentance ; and if well satisfied of it, consecrated, that they should be admitted to the Churches Peace. Therefore when some Presbyters in a time of Persecution, had with too great Rashness and Precipitancy essayed some of those, that through the Violence of the Persecution had succumbed, Cyprian writes them from his Exile an objurgatory Letter, commanding them to admit no more, till Peace should be restored to the Church, when those Offenders should plead their Cause <sup>5</sup> before all the People. And touching the same matter he writes in another place to all the People of his Diocese, that when it should please God to restore Peace to the Church, then all those matters <sup>6</sup> should be examined in their presence, and be judged by them.

<sup>3</sup> Acturi apud Plebem  
universam causam fusan.  
Epist. 10. §. 4. p. 30.

<sup>4</sup> Examinauntur singula-  
prætentibus & judicantibus  
vobis. Epist. 12. ad  
Plebem, §. 1. p. 37.

Lastly, Nothing was done in this Diocese without the Content of the People. So resolved Bishop Cyprian <sup>5</sup> from the first <sup>6</sup> time I was made Bishop, said he, I determin-

<sup>5</sup> A primordio episcopatu-  
mei statuerim nihil  
sine consensu Plebis mea  
privata sententia gerere.  
Epist. 6. §. 5. p. 17.

ed to do nothing without the consent of the People. And accordingly when he was exil'd from his Flock, he writ to the Clergy and Laity thereof, that when it should please God to return him unto them, "all sunt, vel gerenda, sicut Affairs, &c; their several honor mutuus poscit, in Honour did require, should communè tractabimus. be debated in council by Epist. 6. S. 5. p. 17. them."

Now whether all these Observations do not evidently reduce the Diocese of Carthage to the same Bulk with our Parishes, I leave to every one to determine: For my part, I must needs confess, that I cannot imagin, how all the People thereof could receive the Sacraments together, assist at the Excommunication and its solution of Offenders, assemble together to elect their Bishop, and do therest of those forementioned particulars, without confining this Bishoprick within the Limits of a particular Congregation.

S. 11. As for the Diocese of Alexandria, though the numbers of the Christians therein were not so many, but that in the middle of the Fourth Century they could all, or at least most of them, meet together in one place, as I might evince from the *Apolog. ad Constant.* Writings of *Athanasius*, were it not beyond my prescribed time; yet in the third Century they had divided themselves into several distinct and separate Congregations, which were all subjected to one Bishop, as is clearly enough asserted by *Dyonisius* Bishop of this Church, who mentions,

members, the distinct Congregations in the remotest Suburbs of the City. The Reason whereof seems to be this; Those Members of this Bishoprick, who lived in the remotest parts of it, finding it incommodious and troublesome every Lord's Day, Saturday, Wednesday and Friday (on which days they always assembled) to go to their one usual Meeting place, which was very far from their own Homes; and withal being unwilling to divide themselves from their old Church and Bishop, lest they should seem guilty of the detestable Sin of Schism, which consisted in a Causeless Separation from their Bishop and Parish Church, as shall be hereafter shewn, desired their proper Bishop, to give them leave for Convenience sake, to Erect near their own Habitations a Chappel of Ease, which should be a Daughter-Church to the Bishops, under his Jurisdiction, and guided by a Presbyter of his Commission and Appointment, whereat they would usually meet, tho' on some Solemn Occasions they would still all assemble in one Church with their one Bishop.

That for this Reason these separate Congregations were introduc'd at Alexandria, seems evident enough; because Dyonisius Alexandrinus saith, that these distinct Congregations were only in the <sup>remote</sup> Suburbs; and the Christians hereof were not as yet arriv'd to those great numbers, but that seventy years after they

*Ex congregatis oppo-  
sites rebus xiiij. p. 160.  
Iovilae exponit. Adver. Germanum apud Euseb.  
lib. 7. cap. 11. p. 260.*

*Ex congregatis oppo-  
sites rebus xiiij. Vide ut  
antea.*

could meet all together in one and the same place, as might be proved from that forementioned place of *Athanassius*.

So that these distinct Congregations were only for the Conveniency and Ease of those who lived at a great distance from the Bishop's Church, being introduced in the third Century, and peculiar to the Bishoprick of *Alexandria*: All other Bishopricks confining themselves within their Primitive Bounds of a single Congregation, as we have before proved the largest of them did; even *Antioch*, *Rome*, and *Carthage*.

§. 12. If then a Bishoprick was but a single Congregation, it is no marvel that we find Bishops not only in Cities, but in Country Villages; there being a Bishop constituted, wherever there were Believers enough to form a competent Congregation; For, says *Clemens*

\* Κατὰ χώρας ἦν, καὶ πόλεις κηρυκούντες καθίσταντο — εἰς ἔκκοπτές τοις διάκονοις, Epist. 1. ad Corinth. p. 54.

*Romanus*, the Apostles going forth, and preaching both in Country and City, constituted Bishops and Deacons there. Much

to which purpose *Cyprian* says, That Bishops were ordained throughout all Provinces and Cities; Hence in the Encyclical

Epistle of the Synod of *Antioch*, it is said, That *Paulus Samosatenus* had many Flatterers amongst the adjacent City and Country Bishops; of this sort of Country-Bishops

Epistle of the Synod of

\* Ἐπισκόπες τοις ἀμέροντις γέγεντες τοις πόλεσιν. Apud Euseb. lib. 7. cap. 30. p. 281.

Epistle of the Synod of

Bishop was *Zoticus*, Bishop <sup>4</sup> of the Village of <sup>“Zenitay und xouaros xai-</sup> Comane. And we may <sup>ius. Anonym. apud Euseb.</sup> lib. 5. cap. 16. p. 182, reasonably believe, That many of those Bishops, who in the Year 258, were assembled at <sup>‘Concil. Carthag. apud</sup> Carthage to the number of <sup>Cyprian. p. 443.</sup> fourscore and seven, had no other than obscure Villages for their Seats, since we find not the least notice of them in *Ptolemy*, or any of the old Geographers.

§. 13. But let the Bishops Seats have been in any place whatever, their Limits, as hath been proved, exceeded not those of our Modern Parishes: I do not here mean, as was said before, that the Territory of some of them was no larger; no, I readily grant that; for it is very probable, that in those places, where there were but few Believers, the Christians, for several Miles round, met all together at the greatest place within that Compafs, where probably there were most Christians, whence both the Church and its Bishop took their Denomination from that Place where they so assembled. But this is what I mean, that there were no more Christians in that Bishoprick, than there are now in our ordinary Parishes; and that the Believers of that whole Territory met altogether with their Bishop for the Performance of Religious Services.

Thus it was in the Age and Country of *Justin Martyr*, who describing their solemn

Τὴν τοῦ ιδίου λεγομένην πάρον καὶ πόλεις πᾶσας μετανοεῖς δεῖ τὸ αὐτὸν εὐαγγελικὸν γένεσιν—διὰ τούτου λόγου τούτου προσδοκεῖται πολιτεῖται ἡ εκκλησία τοῦ Θεοῦ προσερπεταῖ, καὶ διὰ προσετελεσθεῖσας τοῦ Χριστοῦ ανατίθεται—καὶ τοῖς εἰς τοὺς παρόντας διὰ παντὸν προσερπεταῖ. —  
Apologet. 2. p. 98.

Assemblies, writes, That on Sunday all the Inhabitants both of City and Country met together, where the Lector read some Portions of the Holy Scriptures; and the Bishop preached unto them, administered the Eucharist, and sent by the Deacons part of the Consecrated

Elements to those that were absent. So that the Inhabitants both of City and Country, assembled all at the Bishop's Church, hearing him, and communicating with him, following herein the Exhortation of Saint Ignatius to the

Μηδὲν τέσσερι τοῖς συνοικεῖσθαι διεῖται μεταξὺ αὐτῶν τοῦτο τοῦ οὐτοῦ, καὶ τοῖς προγράμμασι—σύντομον τὸν καὶ κοινωνὸν τὸν πατέρος εὐθύνειν προκαλεῖ τὸν θεόν, τὸν διάβολον, τὸν θεραπευτὸν, τὸν διάβολον, τὸν θεραπευτὸν, τὸν πατέρος προσευχήν μεταξύ τοῦτων—αὐτὸν διὰ τὸ αὐτὸν πατέρα προσευχῆν μαζεῖν, τὸν πατέρα μαζεῖν. Epist. ad Magnes. p. 33.

Magnesians. Let nothing, saith he, be in you, that may divide you; but be united to the Bishop, and those that preside over you: As therefore our Lord Jesus Christ did nothing without his Father, neither by himself, nor his Apostles, so do you nothing without the Bishop and Presbyters, but assemble into one Place, and have one Prayer, one Sup-

plication, one Mind, and one Hope.

## C H A P. III.

- §. 1. *What the Bishop's Office was.* §. 2. *Always Resident on his Cure.* §. 3. *How the Bishop was Chosen, Elected, or Presented by the Majority of the Parish.* §. 4. *Approved by the neighbouring Bishops.* §. 5. *Installed by Imposition of Hands.* *How many Bishops necessary to this Installation.* §. 6. *When a Bishop was promoted, he certified it to other Bishops.* §. 7. *A brief Recapitulation of the peculiar Acts of the Bishop.*

§. 1. THE Bishop's Flock having been so largely discussed, it will now be necessary to speak something of the Bishop's Duty towards them, and of the several Particulars of his honourable Office : I shall not here be tedious, since about this there is no great difference ; only briefly enumerate the several Actions belonging to his Charge.

- In brief therefore ; the particular Acts of his Function were such as these, viz. <sup>1</sup> Preaching the Word, <sup>2</sup> Praying with his People, administering the two Sacraments of <sup>3</sup> Baptism and <sup>4</sup> the Lord's Supper, <sup>5</sup> taking care of the Poor, <sup>6</sup> Ordaining of Ministers, <sup>7</sup> Governing his Flock, <sup>8</sup> Excommunicating of Offenders, <sup>9</sup> Absolving of Penitents ; and, in a word, whatever Acts

<sup>1</sup> Origen. in Ezekiel.  
Hom. 3.

<sup>2</sup> Justin. Martyr. Apol.

<sup>3</sup> p. 98.

<sup>4</sup> Tertul. de Baptism.

p. 602.

<sup>5</sup> Idem de Coron. Milit.

p. 338.

<sup>6</sup> Justin. Martyr. Apol. 2.

p. 99.

<sup>7</sup> Firmilian. apud Cypr.

Epist. 75. §. 6. p. 237.

<sup>8</sup> Tertul. Apol. cap. 39.

p. 709.

<sup>9</sup> Cypr. Ep. 38. §. 2. p. 90.

<sup>10</sup> Idem Ep. 10. §. 2. p. 30.

can

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can be comprised under those three General Heads of Preaching, Worship, and Government, were part of the Bishop's Function and Office.

I have but just named these things, because they are not much controverted; and my Design leads me chiefly to the Consideration of those matters which have been unhappily disputed amongst us.

§. 2. To the constant Discharge of those fore-mentioned Actions, did the Primitive Bishops sedulously apply themselves, continually preaching unto their People, praying with them, and watching over them, and to that end, residing always with them; which Incumbency or Residency on their Parishes, was deem'd so necessary, that *Cyprian* enumerating the Sins that brought the Wrath of God upon the Churches in that bloody Persecution of *Decius*, mentions

\* Episcopi derelicta cathedralē, plebe desertā, per alienas Provincias obrantes, negotiationis queritūs nundinas ancipiāti. *De Lapsis*, §. 4. p. 278.

Episcopi derelicta cathedralē, plebe desertā, per alienas Provincias obrantes, negotiationis queritūs nundinas ancipiāti. *De Lapsis*, §. 4. p. 278.

stage: And therefore the said Cyprian writing to the Roman Confessors, who were inveigled into the Schism of *Novatian*, tells them, "that since he could not leave his Church, and come in

\* Nos Ecclesiā derelicta, foras exire, & ad vos venire non possumus. *Epist. 44. §. 2. p. 102.*

therefore by his Letters he most earnestly exhorted them to quit that Schismatical Faction; so that he

he took'd on his Obligation of Residency at his Church to be so binding, as that in no Case almost, could he warrant the leaving of it ; which Determination of his might be the more fix'd and peremptory, because that not long before, he was so severely tax'd by the *Roman Clergy*, and by many of his own Parish, for departing from them for a while, though it was to avoid the Fury of his Persecutors, who had already proscribed him, and would have executed him as a Malefactor, had he not by that Reces from his Church, escaped their murderous Hand.

So that the Primitive Apostolick Bishops constantly resided with their Flocks, conscientiously applying themselves with the utmost Diligence and Industry to the Promotion of the Spiritual Welfare of those that were committed to their trust, employing themselves in all Acts of Piety, and Offices of Charity ; so leading a laborious and mortified Life, till either a natural, or a violent Death removed them from Earth to Heaven, where they were made Priests to the most High, and were infinitely remunerated for all their Pains and Sorrows ; and so leaving their particular Flocks on Earth, to be fed and govern'd by others, who should succeed them in their places ; which brings me in the next place to enquire, How a vacant Bishoprick was supplied; or in what manner a Bishop or Minister was elected to a Diocese or Parish? Now the manner of electing a Bishop,

<sup>Epist. 3. apud Cyprian.  
p. 11.</sup>

<sup>5 Pontius in vita Cy-  
priani.</sup>

I find to be thus: When a Parish or Bishoprick was vacant thro' the Death of the Incumbent, all the Members of that Parish, both Clergy and Laity, met together in the Church commonly, to choose a fit Person for his Successor, to whom they might commit the Care and Government of their Church.

Thus when Alexander was chosen Bishop of Jerusalem, it was by the Compulsion or Choice of the Members of that Church. And as for the

Bishoprick of Rome, we have a memorable instance of this kind in the Advancement of *Fabianus* to that See, upon the

Death of Bishop Anterus : " All the People met together in the Church to choose a Successor, proposing several illustrious and eminent Personages, as fit for that Office, whilst no one so much as thought upon Fabianus then present, till a Dove miraculously came and sat upon his Head, in the same manner as the Holy Ghost formerly descended on our Saviour ; and then all the People, guided as it were, with one Divine Spirit, cried out with one Mind and Soul, That Fabianus was worthy of the Bishoprick ;

rich ; and, so straight ways, taking him, they placed him on the Episcopat Throne. And has Fabianus, so likewise his Successor Cornelius<sup>7</sup> was elected by the suffrage of the Clergy and Laity.

Thus also with respect to the Diocese of Carthage, Cyprian was chosen Bishop thereof by its Inhabitants and Members, as Pontius his Deacon writes, ' That though he was a Novice, yet by the Grace of God, and the Favour of the People, he was elevated to that sublime Dignity ; which is no more than acknowledges, who frequently owns, that he was promoted to that Honourable Charge by the Suffrage of the People.'

Nicas ad. 2. S. 2. 7. 1.  
Ecclesiasticis adagiorum dicens  
etiam tunc, Euseb. lib. 6. cap.  
28. p. 229.

' Episcopo Cornelio —  
Cleri. ac plebis suffragio.  
ordinato. Cyprian. Epist.  
67. S. 2. p. 198.

\* Judicio Dei, & plebis  
favoře ad Officium Sa-  
cerdotii, & Episcopatus  
Gradum, adhuc Neophy-  
tus electus est. *In Vita  
Cypriani.*

what Cyprian himself

\* Populi universi suffra-  
gio. Epist. 55. S. 7. p. 139.  
Populi suffragium. Epist.  
55. S. 6. p. 138. Suffra-  
gium vestrum. Epist. 40.  
S. 1. p. 92.

§. 4. When the People had thus elected a Bishop, they presented him to the neighbouring Bishops for their Approbation and Consent, because without their concurrent Assent, there could be no Bishop legally instituted, or confirmed.

Thus when the fore-mentioned Alexander was Chosen Bishop of Jerusalem, by the Brethren of that place ; he had also the

common

*Toto 3. negotiorum pos-  
tularis 7. omniumque de-  
rebus rebus dictorum curia-  
tus ymagines. Enseb. lib. 6.  
cap. 11. p. 212.*

common Consent of the  
circumjacent Bishops. Now  
the Reason of this, I  
suppose, was, lest the  
People thro' Ignorance  
or Affection, should chuse

an unfit, or an unable Man for that sacred Of-  
fice, it being supposed, that a Synod of Bishops  
had more Wisdom, Learning, and Prudence,  
than a Congregation of unlearned and ignorant  
Men, and so were better able to judge of the  
Abilities and Qualifications of the Person elect,  
than the People were. Hence we find, that  
sometimes the Election of a Bishop is attribut-  
ed to the Choice of the Neighbouring Bishops,  
with the Consent and Suffrage of the People:  
This Custom generally prevail'd throughout

*Apud nos, & sere per  
Provincias universas te-  
netur, ut ad Ordinatio-  
nes rite celebrandas, ad  
eam plebem cui præposi-  
tus ordinatur, Episcopi  
eiusdem Provinciae prox-  
imi quique convenienter,  
& Episcopus deligatur,  
plebe præsente, que singu-  
lorum vitam plenissime  
novit, & uniuscu-  
jusque actum de ejus  
Conversatione perspexit.  
Quod factum videmus in  
Sabini Ordinatione, ut  
de universa fraternitatis  
Suffragio, & de Episco-  
porum judicio Episcopatus ei deferetur. Synod.  
African. apud Cyprian. E-  
pis. 68. S. 6. p. 202.*

*Africa; where upon the  
Vacancy of a See, The  
Neighbouring Bishops of  
the Province met together  
at that Church, and chose  
a Bishop in the presence  
of the People, who knew  
his Life and Conversation  
before; which Custom was  
observed in the Election  
of Sabinus, Bishop of E-  
merita in Spain, who was  
advanc'd to that Dignity  
by the Suffrage of all the  
Bishops there present. But  
whether the Election of  
a Bishop, be ascribed to  
the adjoining Ministers,*

or

or to the People of that Parish, it comes all to one and the same thing; neither the Choice of the Bishops of the Vicinage, without the Consent of the People; nor the Election of the People, without the Approbation of those Bishops, was sufficient and valid of it self; but both concurred to a legal and orderly Promotion, which was according to the Example of the Apostles and Apostolick Preachers, who in the first Plantation of Churches, Ordained Bishops and Deacons, with the Consent of the whole Church.

S. 5. A Bishop being thus elected and confirmed, the next thing that followed, was his Ordination or Installment, which was done in his own Church by the neighbouring Bishops; as Cyprian mentions some Bishops in his time, who went to a City called Capse to install a Bishop; whither when they were come, they took the Bishop Elect, and in the presence of his Flock, Ordained, or Installed him Bishop of that Church, by Imposition of Hands, as Sabinius was placed in his Bishoprick by Imposition of Hands. Therefore Fortunatus the Schismatical Bishop of Carthage, got five Bishops to come and Ordain him at Carthage: And so Novatian, when

*Καρησιδίτες δέ τον  
τον ή μετάνιαν αγόρευε  
ελλογίουν εὐδέρων συνδι-  
δοκούσσεν & συκληνοῦσσε-  
ντος. Clem. Roman. Epist. I.  
ad Corin. p. 57.*

\* In Capsensi Civitate propter Ordinationem Episcopi essetis, Epist. 53. S. 1. p. 131.

\* Episcopatus ei deferretur, & manus ei imponeretur. Apud Cyprian. Epist. 68. S. 6. p. 202.

\* Quinque Pseudo-episcopi Carthaginem venerint, & Fortunatam sibi dementia. Iux. socium constituerint. Cyprian. Epist. 55. S. 12. p. 140.

<sup>7</sup> Ἐμονόκριτος τεττάρας  
πρεσβύτερος διάκονος καὶ ἀποστόλος  
ενθαῦται τοῖς ἀποστολοῖς  
εἰς τὴν εὐρωπαϊκήν  
γηνὶ καὶ μαρτυρεῖσθαι  
τὸν θεοχομόν αὐτὸν πε-  
νεῖ. Cornel. apud Euseb.  
lib. 6. cap. 43. p. 243.

he Schismatically aspired  
to the Bishoprick of Rome,  
that he might not seem  
to leap in Illicanonicaly,  
<sup>7</sup> wheedled threes ignorant  
and simple Bishops to come  
to Rome, and install him  
in that Bishoprick by Im-  
position of Hands.

How many Bishops were necessary to this in-  
stalling of a Bishop Elect, I find not; Three  
were sufficient, as is apparent from the fore-  
cited action of Novatian; whether less would  
do, I know not, since I find not the least foot-  
steps of it in my Antiquity, unless that from  
Novatian's sending for, and fetching just three  
Bishops out of Italy, we conclude that Number  
to be necessary.

But if there were more than Three, it was  
not accounted unnecessary or needless; for the  
more Bishops there were present at an Install-  
ment, the more did its validity and unexcep-  
tionableness appear: Whence Cyprian argues  
the undeniable Legality of Cornelius's Promo-

<sup>8</sup> Episcopum Ecclesia à  
sedēcim Coepiscopis fa-  
cto. Epist. 52. §. 16. p. 119.

Reason it was, that Fortunatus, the Schismati-  
cal Bishop of Carthage falsely boasted, That

<sup>9</sup> Jactare viginti gain-  
que Episcopos affuisse.  
Cyprian. Epist. 55. §. 12.  
p. 140.

tion to the See of Rome,  
because he had <sup>9</sup> sixteen  
Bishops present at his Or-  
dination: And for this  
there were <sup>9</sup> Twenty-five  
Bishops present at his In-  
stallment. And thus in  
short, we have viewed  
the Method of the An-  
cients

of the Primitive Church. 5  
cients in their Election of Bishops; we have shewn, that they were elected by the People, approved and installed by the Neighbouring Bishops; on which Account it is, that Cyprian <sup>Delesti, ordinati.</sup> calls them <sup>Epiſt. 41. ſ. 2. p. 97.</sup> Chosen and ordained.

§. 6. It may not now be amiss to mention this Custom, that when a Bishop was thus presented and advanced to a See, he immediately gave notice of it to other Bishops, especially to the most renowned Bishops and Bishopricks, as "Cornelius writ to Cyprian Bishop of Carthage, <sup>Tu te Episcopum faciam literis nuncares Cyprian. Epiſt. 42. ſ. 4. p. 99.</sup> an Account of his being promoted to the See of Rome; betwixt which two Churches, there was such a peculiar Intercourse and Harmony, as that this Custom was more particularly observed by them, insomuch that it was observed by the Schismatical Bishops of each Church, Novatian giving notice to Cyprian, Bishop of Carthage, of his Promotion to the Church of Rome: And Fortunatus advising Cornelius Bishop of Rome, of his Advancement to the Church of Carthage.

\* Venerunt ad eos missi Novatiano Maximus Presbyter, &c. Cyprian. Epiſt. 41. ſ. 2. p. 96.  
\* Ad te Legati à Fortunato missi. Idem Epiſt. 35. ſ. 18. p. 143.

§. 7. Let what hath been spoken now suffice for the peculiar Acts of the Bishop: We have proved, that there was but one Bishop to a Church, and one Church to a Bishop; we have shewn the Bishop's Office and Function, Election and

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and Ordination ; what farther to add on this Head, I know not : For as for those other Acts which he performed jointly with his Flock, we must refer them to another place, till we have handled those other Matters which previously propose themselves unto us : The first of which will be an Examination into the Office and Order of a Presbyter, which, because it will be somewhat long, shall be the Subject of the following Chapter.

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### C H A P. IV.

§. 1. *The Definition and Description of a Presbyter ; what he was.* §. 2. *Inferior to a Bishop in Degree :* §. 3. *But equal to a Bishop in Order.* §. 4. *The Reason why there were many Presbyters in a Church.* §. 5. *Presbyters not necessary to the Constitution of a Church.* §. 6. *When Presbyters began.*

§. 1. It will be both needless and tedious to endeavour to prove, that the Ancients generally mention Presbyters distinct from Bishops. Every one, I suppose, will readily own and acknowledg it. The great Question which hath most deplorably sharpened and sour'd the Minds of too many, is what the Office and Order of a Presbyter was : About this the World hath been, and still is most uncharitably divided ; some equalize a Presbyter in every thing with a Bishop ; others as much degrade him, each according to their particular Opinions, either advance or degrade him. In many Controversies

roversies a middle way hath been the safest, perhaps in this, the Medium between the two Extremes may be the truest : Whether what I am now going to say, be the true state of the Matter, I leave to the Learned Reader to determine ; I may be deceived, neither mine Years, nor Abilities, exempt me from Mistakes and Errors : But this I must needs say, That after the most diligent Researches, and impartial Enquiries, The following Notion seems to me most plausible, and most consentaneous to Truth ; and which, with a great facility and clearness, solves those Doubts and Objections, which, according to those other Hypotheses, I know not how to answer. But yet however, I am not so wedded and bigotted to this Opinion, but if any shall produce better, and more convincing Arguments to the contrary, I will not contentiously defend, but readily relinquish it, since I search after Truth, not to promote a particular Party or Interest.

Now for the better Explication of this Point, I shall first lay down a Definition and Description of a Presbyter, and then prove the parts thereof.

Now the Definition of a Presbyter may be this: *A Person in Holy Orders, having thereby an inherent Right to perform the whole Office of a Bishop; but being possessed of no Place or Parish, not actually discharging it, without the Permission and Consent of the Bishop of a Place or Parish.*

But lest this Definition should seem obscure, I shall illustrate it by this following Instance: As a Curate hath the same Mission and Power with the Minister, whose Place he supplies;

yet

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yet being not the Minister of that place, he cannot perform there any acts of his Ministerial Function, without leave from the Minister thereof: So a Presbyter had the same Order and Power with a Bishop, whom he assisted in his Cure; yet being not the Bishop or Minister of that Cure, he could not there perform any parts of his Pastoral Office, without the permission of the Bishop thereof: So that what we generally render Bishops, Priests, and Deacons, would be more intelligible in our Tongue, if we did express it by Rectors, Vicars, and Deacons; by Rectors, understanding the Bishops; and by Vicars, the Presbyters; the former being the actual Incumbents of a Place, and the latter Curates or Assistants, and so different in Degree, but yet equal in Order.

Now this is what I understand by a Presbyter; for the Confirmation of which, these two things are to be proved.

I. That the Presbyters were the Bishops Curates and Assistants, and so inferiour to them in the actual Exercise of their Ecclesiastical Commission.

II. That yet notwithstanding, they had the same inherent Right with the Bishops, and so were not of a distinct specifick Order from them. Or more briefly thus:

1. That the Presbyters were different from the Bishops *in gradu*, or *in degree*; but yet,

2. They were equal to them *in Ordine*, or *in Order*.

Q. 2. As to the first of these; That Presbyters were but the Bishops Curates and Assistants, inferiour to them in Degree, or in the actual

sheal Discharge of their Ecclesiastical Commission. This will appear to have been in effect, already proved, if we recollect what has been asserted, touching the Bishop and his Office, That there was but one Bishop in a Church; That he usually performed all the parts of Divine Service; That he was the general Disposer and Manager of all things within his Diocese, there being nothing done there without his Consent and Approbation: To which we may particularly add,

1. That without the Bishop's leave, a Presbyter could not baptize: Thus saith *Tertullian*, *The Bishop hath the Right of Baptizing, then the Presbyters and Deacons, but yet for the Honour of the Church, not without the Authority of the Bishop*; and to the same Effect, saith *Ignatius*, *It is not lawful for any one to baptize, except the Bishop permit him.*

2. Without the Bishop's permission, a Presbyter could not administer the Lord's Supper.

That Eucharist, says *Ignatius*, is only valid, which is performed by the Bishop, or by whom he shall permit; for it is not lawful for any one to celebrate the Eucharist, without leave from the Bishop.

3. Without the Bishops Consent, a Presbyter could not preach; and when he did preach,

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he could not chuse his own Subject; but dis-  
coursed on those Matters which were enjoyned

him by the Bishop, as

\* *Tà ñx tò iñyaseipùðs, eñov, ñçraçëdo Homid. de Engastrym. p. 28. Vol. 1.* <sup>the Bishop commanded</sup> Origen to preach about the Witch of Endor.

4. Without the Bishop's Permission, a Pres-  
byter could not absolve Offenders, therefore

' Aliqui de Presbyteris, nec Evangelii, nec loci sui memores, sed neque futurum Domini Iudicium, neque nunc sibi præpositum Episcopum cogitantes, quod nunquam omnino sub Antecessoribus factum eit, omni contumelij & con-  
temptu præpositi totum sibi vendicent. Cyprian severely chides some of his Presbyters, because they dared in his absence, without his Consent and Leave, to give the Church's Peace to some offending Criminals.

p. 29. Vide etiam Epist. 11. S. 1. p. 32. & Epist. 120. S. 1. p. 37.

But what need I reckon up particulars, when in general there was no Ecclesiastical Office per- formed by the Presbyters, without the Consent and Permission of the Bishop: So says Aga-

tius, ' Let nothing be done of Ecclesiastical Con- cerns, without the Bishop, for Whosoever doth any thing without the knowl- edge of the Bishop, is a Worshipper of the Devil.'

Epist. ad Sabin. p. 6. Idem ibid. p. 7.

Now had the Presbyters had an equal Power in the Governmeut of those Churches wherein they lived, how could it have been impudent and

and usurping in them to have perform'd the particular acts of their Ecclesiastical Function, without the Bishop's Leave and Consent? No, it was not fit or just, that any one should preach, or govern in a Parish, without the permission of the Bishop or Pastor thereof; for where Churches had been regularly formed under the jurisdiction of their proper Bishops, it had been an unaccountable Impudence, and a most detestable act of Schism for any one, tho' never so legally Ordained, to have entered those Parishes, and there to have performed Ecclesiastical Administrations, without the permission of, or which is all one, in Defiance to the Bishops, or Minister's thereof; for though a Presbyter by his Ordination had as ample an iniecht Right and Power to discharge all Clerical Offices, as any Bishop in the World had; yet Peace, Unity and Order, oblig'd him not to invade that part of God's Church, which was committed to another Man's Care, without that Man's Approbation and Consent.

So then in this Sense a Presbyter was inferior to a Bishop in Degree, in that having no Parish of his own, he could not actually discharge the particular Acts of his Ministerial Function, without leave from the Bishop of a Parish or Diocese: The Bishops were superior to the Presbyters, in that they were the presented, instituted, and inducted Ministers of their respective Parishes; and the Presbyters were inferior to the Bishops, in that they were but their Curates and Assistants.

S. 34. But though the Presbyters were thus different from the Bishops in Degree, yet they

were of the very same specifick Order with them, having the same inherent Right to perform those Ecclesiastical Offices, which the Bishop did, as will appear from these three Arguments.

1. That by the Bishop's permission, they discharged all those Offices, which a Bishop did.
  2. That they were called by the same Titles and Appellations as the Bishops were : And,
  3. That they are expressly said to be of the same Order with the Bishops. As to the first of these, That by the Bishop's permission, they discharged all those Offices which a Bishop did ; this will appear from that,

1. When the Bishop ordered them, they preach'd. Thus *Origen*, in the beginning of some of his Sermons, tells us, That he was commanded thereunto by the Bishop, as parti-

about the Witch of Endor, he says, 'The Bishop commanded him to do it.'

2. By the permission of the Bishop, Presbyters baptized. Thus writes Tertullian, *The Bishop has the Right of Baptizing and then the Presbyters, but not without his leave.*

3. By the leave of the Bishop, Presbyters administered the Eucharist, as must be supposed in that saying of Ignatius, <sup>Eximia Beatae d' x<sup>o</sup></sup> That that Eucharist only was valid, which the <sup>in cito</sup> Bishop <sup>in cito</sup> was celebrated by the Bishop,

Bishop, or by one appointed by him; and that the Eucharist could not be delivered but by the Bishop, or by one whom he did approve.

4. The Presbyters ruled in those Churches to which they belonged, else this Exhortation of Polycarpus to the Presbyters of Philippi, would have been in vain;

<sup>4</sup> Let the Presbyters be tender and merciful, compassionate towards all, reducing those that are in

<sup>4</sup> Epist. ad Philip. §. 5:  
Thus Translated by Dr. Cave, in the Life of St. Polycarp, p. 127.

Errors, visiting all that are weak, not negligent of the Widow and the Orphan, and him that is poor; but ever providing what is honest in the sight of God and Men; abstaining from all Wrath, Respect of Persons, and unrighteous Judgment; being far from Covetousness, not hastily believing a Report against any Man, not rigid in Judgment, knowing that we are all faulty, and obnoxious to Judgment. Hence,

5. They presided in Church-Confistories together with the Bishop, and composed the executive part of the Ecclesiastical Court; from whence it was called the Presbytery, because in it, as Tertullian says, <sup>5</sup> Probati president Se-  
<sup>6</sup> Approved Elders did niores. Apol. c. 39. p. 709. preside.

6. They had also the Power of Excommunication, as Rogatianus and Numidicus, Two Presbyters of Cyprian's Church, by his Order join'd with some Bishops of his Nomination, in the Excommunication of

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certain Schismatics of his Diocese. But of both these two Heads, more will be spoken in another place.

7. Presbyters restored returning Penitents, to the Church's peace. Thus we read in an Epistle of *Dyonissus*, Bishop of *Alexandria*, That a certain Offender called *Sergion*, ap-

proaching to the time of his Disputation, sent *τὸν προσβύτερον τὸν ἀπόστολον* far one of the Presbyters *ἀπαλλαγῆσθαι τὸν βλάβην* to absolve him, which the *ἀπόστολος*. *Ad Fabium An.* Presbyter did, according *ricoh. apud Euseb. lib. 6.* to the Order of his Bishop, cap. 44. p. 240. who had before command-  
ed, That the Presbyters should absolve those who were in danger of Death.

8. Presbyters Confirmed, as we shall most evidently prove, when we come to treat of Confirmation: Only remark here by the way, That in the days of *Cyprian*, there was a hot Controversie, Whether those that were baptiz-  
ed by Heretics, and came over to the Catho-  
lic Church, should be received as Members  
thereof by Baptism and Confirmation, or by  
Confirmation alone? Now I would fain know,  
Whether during the vacancy of a See, or the  
Bishop's absence, which sometimes might be  
very long, as *Cyprian* was absent two years, a  
Presbyter could not admit a returning Heretic  
to the Peace and Unity of the Church, especi-  
ally if we consider their positive Damnatio of  
all those that died out of the Church? If the  
Presbyters had not had this Power of Confir-  
mation, many penitent Souls must have been  
damned for the unavoidable Defaute of a Bi-

shop, which is too cruel and unjust to imagine.

9. As for Ordination, I find but little said of this in Antiquity; yet as little as there is, there are clearer Proofs of the Presbyters Ordaining, than there are of their administering the Lord's Supper:

*All Power and Grace, saith Firmilian, is constituted in the Church, where Seniors preside, who have the Power of Baptizing, Confirming, and Ordaining;* or as it may be rendred, and perhaps more agreeable

to the Sense of the place; *Who had the Power as of Baptizing, so also of Confirming and Ordaining.* What these Seniors were, will be best understood by a parallel place in *Tertullian*; for that place in *Tertullian*, and this in *Firmilian*, are usually cited to expound one another, by most Learned Men, as by the most Learned

Dr. *Cave*, and others.

Now the passage in *Tertullian* is this; In the Ecclesiastical Courts <sup>approved</sup> Elders preside:

Now by these approved

Elders, Bishops and Presbyters, must necessarily be understood; because *Tertullian* speaks here of the Discipline exerted in one particular Church or Parish, in which there was but one Bishop; and if only he had presided, then there could not have been Elders in the Plural Number; but there being many Elders to make out their Number, we must add the Presbyters to

*Omnis potestas & gratia in Ecclesia constituta sit ubi praesident maiores natu, qui & baptizandi & inanum impoenandi, & ordinandi possident potestatem.* *Apid Cyprian. Epist. 75. §. 6.*  
p. 137.

<sup>3</sup> Primitive Christians. Part 3. cap. 5. p. 379.

<sup>3</sup> Probati praesident Seniores. *Apol. f. 39. p. 709.*

the Bishop, who also presided with him, as we shall more fully shew in another place. Now the same, that presided in Church-Confistories, the same also ordained ; Presbyters as well as Bishops presided in Church-Confistories ; therefore Presbyters as well as Bishops Ordained. And as in those Churches where there were Presbyters, both they and the Bishop presided together, so also they Ordained together, both laying on their Hands in Ordination, as St. Ti-

<sup>mo</sup> *Marcus iuris canonici xii. p. 10. apud Bucrinum. 1 Tim. 4. 14.* *the laying on of the Hands of the Presbytery ; that*

*is, by the Hands of the Bishop and Presbyters of that Parish where he was Ordained, as is the constant signification of the word *Presbytery*, in all the Writings of the Ancients. But,*

so. Though as to every particular act of the Bishop's Office, it could not be proved particularly, that a Presbyter did discharge them ; yet it would be sufficient, if we could prove, that in the general, a Presbyter could, and did perform them all. Now that a Presbyter could do so, and consequently by the Bishop's permission did do so, will appear from the Example of the great Saint Cyprian, Bishop of Carthage, who being exil'd from his Church, writes a Letter to the Clergy thereof ; wherein he exhorts and begs them <sup>to</sup> discharge their own and his Office too, that so nothing might be wanting either to Discipline or Diligence. And much to the

the same Effect he thus writes them in another Letter, <sup>3</sup> Trusting therefore to your Kindness, and Religion, which I have abundantly experienced, I exhort and command you by these Letters, that in my stead you perform those Offices which the Ecclesiastical Dispensation requires.

And in a Letter written upon the same Occasion, by the Clergy of the Church of Rome, to the Clergy of the Church of Carthage, we find these Words towards the beginning thereof, <sup>4</sup> And since it is incumbent upon us, who are as it were Bishops, to keep the Flock in the room of the Pastor. If we shall be found negligent, it shall be said unto us, as it was said to our careless preceeding Bishops, in Ezekiel 34. 3, 4, That we looked not after that which was lost, we did not correct him that wandered, nor bound up him that was lame, but we did eat their Milk, and were covered with their Wooll.

So that the Presbyters were as it were Bishops, that in the Bishop's Absence kept his Flock, and in his stead performed all those Ecclesiastical Offices, which were incumbent on him.

Now then if the Presbyters could supply the place

<sup>3</sup> Fretus ergo & dilectione & religione vestra, quam satis novi, his literis & hortor, & mando, ut vos— vice mea fungamini circa gerenda ea, qua administratio religiosa deposita. Epist. 6. S. 2. p. 37.

<sup>4</sup> Et cum incumbat nobis qui vdemur praepositi esse, & vice pastorum custodire gregem, si negligentes inveniamus, dicetur nobis quod & antecessoribus nostris dictum est, qui tam negligentes praepositi erant & quoniam perditum non requisivimus, & errantem non correximus, & claudum non colligavimus, & lac eorum edebamus, & lanis eorum operiebamur. Apud Cyprian. Epist. 3. S. 1. p. 14.

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place of an Absent Bishop, and in general discharge all those Offices, to which a Bishop had been obliged, if he had been present; it naturally follows that the Presbyters could discharge every particular Act and Part thereof. If I should say, such an one has all the Senses of a Man, and yet also assert that he cannot see, I should be judged a Self-contradictor in that Assertion; for in affirming that he had all the Human Senses, I also affirmed, that he saw, because Seeing is one of those Senses. For whatsoever is affirmed of an Universal, is affirmed of every one of its Particulars. So when the Fathers say, that the Presbyters performed the whole Office of the Bishop, it naturally ensues, that they Confirmed, Ordained, Baptized, &c. because those are Particulars of that Universal.

But now from the whole we may collect a solid Argument for the Equality of Presbyters with Bishops as to Order; for if a Presbyter did all a Bishop did, what difference was there between them? A Bishop preached, baptized and confirmed, so did a Presbyter. A Bishop excommunicated, absolved and ordained, so did a Presbyter. Whatever a Bishop did, the same did a Presbyter; the particular Acts of their Office was the same; the only difference that was between them was in Degree; but this proves there was none at all in Order:

2. That Bishops and Presbyters were of the same Order, appears also, from that originally they had one and the same Name, each of them being indifferently called Bishops or Presbyters. Hence we read in the Sacred Writ of

several

several Bishops in one particular Church, as the <sup>1</sup>*Bishops of Ephesus*, and <sup>2</sup>*Philipi*; that is, the Bishops and Presbyters of <sup>1</sup>*Ephesos*. <sup>20.</sup> *Apol.* v. 2d. <sup>2</sup>*Ephesos*. <sup>1.</sup> *Phil.* i. those Churches, as they were afterwards distinctly called. And *Clement Romanus* sometimes mentions many Bishops in the Church of *Corinth*, whom at other times he calls by the Name of Presbyters, using those two Terms as Synonymous Titles and Appellations, <sup>3</sup>*You have obeyed,* <sup>3</sup>*Epist. 1. ad Corinth.* <sup>4</sup>*Iaith ha, those that were set over you,* <sup>4</sup>*p. 2.* <sup>5</sup>*μητροί, and* <sup>6</sup>*Let us revere* <sup>4</sup>*Ibidem, p. 30.* <sup>7</sup>*those that are set over us,* <sup>8</sup>*πρεσβύτεροι, which are the usual Titles of the Bishops;* and yet these in another place he calls <sup>9</sup>*Presbyters, descri-* <sup>9</sup>*πρεσβύτεροι. Ibid. p. 62.* bing their Office, by <sup>6</sup>*Kαθεστέρων πρεσβύ-* <sup>10</sup>*their sitting, or presiding over us.* Wherefore he <sup>7</sup>*τοταγητε τοις πρεσβύτεροις. Ibid. p. 73.* commands the *Corinthians* <sup>10</sup>*to be subject to their Presbyters, and whom in one Line he calls* <sup>8</sup>*πρεσβύτεροι, or Bishops.* The second Line after he calls <sup>11</sup>*πρεσβύτεροι, or Presbyters.* So *Polycarp* exhorts the *Philippians* to be subject to their *Presbyters and Deacons*, under the name of *Presbyters* including both *Bishops* and *Priests*, as we now call them.

The first that expressed these Church-Officers by the distinct Terms of *Bishops* and *Presbyters*, was *Ignatius*, who lived in the beginning of the Second Century, appropriating the Title

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tie of Bishop, Βίσκοντος or Overseer, to that Minister who was the more immediate Overseer and Gouvernour of his Parish ; and that of Πρεσβύτερος, Elder or Presbyter, to him who had no particular Care and Inspection of a Parish, but was only an Assistant or Curate to a Bishop that had ; the word Βίσκωντος, or Bishop, denoting a Relation to a Flock or Cure, Πρεσβύτερος, or Presbyter, signifying only a Power or an ability to take the Charge of such a Flock or Cure ; the former implying an actual discharge of the Office, the latter a power so to do.

This Distinction of Titles arising from the difference of their Circumstances, which we find first mentioned in *Ionatius*, was generally followed by the succeeding Fathers, who for the most part distinguish between Bishops, and Presbyters ; though sometimes according to the primitive Usage they indifferently apply those Terms to each of those persons.

Thus on the one hand the Titles of Presbyters are given unto Bishops ; as *Irenaeus* in his Synodical Epistle, twice calls *Anicetus*, *Pius*, *Hogynus*, *Telephorus*, and *Xistus* Bishops of *Rome*,

• Apud Euseb. lib. 3. πρεσβύτεροι or Presbyters. And those Bishops

• Qui in ecclesia sunt  
Presbyteri — qui cum  
episcopatus successione,  
Ecc. lib. 4. cap. 43. p. 277. Apostles, he calls, the  
Presbyters in the Church;

and whom *Clemens Alexandrinus* in one Line  
calls the Bishop of a certain City not far from  
πρεσβύτερος, Apud Eu- Ephesus, a few Lines after  
lib. 5. cap. 24. p. 193. he calls the Presbyter.  
And

And on the other hand, the Titles of Bishops are ascribed to Presbyters, as one of the Discretive Appellations of a Bishop is Pastor. Yet Cyprian also calls his Presbyters <sup>1</sup> the Pastors <sup>2</sup> Pastores ovium. Epist. 11. §. 1. p. 33. <sup>3</sup> of the Flock. Another was that of President, or one set over the People. Yet Cyprian also calls his Presbyters Presidents, or set over the People. The Bishops were also called Rectors or Rulers. So Origen calls the Presbyters <sup>4</sup> the Governours of the People. And we find both Bishops and Presbyters included under the common Name of Presidents or Prelates, by St. Cyprian, in this his Exhortation to Pomponius.<sup>5</sup> And if all must observe the Divine Discipline, how much more must the Presidents and Deacons do it, who by their Conversation and Manners must yield a good Example to others?

Now if the same Appellation of a thing be a good Proof for the Identity of its Nature, then Bishops and Presbyters must be of the same Order, because they had the same Names and Titles. Suppose it was disputed, whether a Parson and Lecturer were of the same Order, would not this sufficiently prove the Affirmative? That though for some Accidental Reasons they might be distinguished in their Appellation,

<sup>1</sup> Et cum omnes omnino disciplinam tenere oporteat, multi magis Praepositi & Diaconos curare hoc fas est, qui exemplum & documentum ceteris de conversatione & moribus suis praebant. Epist. 62. §. 2. p. 169.

<sup>2</sup> Αρχοντες της λαος. Comment in Matth. Vol. I. p. 246.

<sup>3</sup> Epist. 11. §. 1. p. 33.

<sup>4</sup> Epist. 11. §. 1. p. 33.

<sup>5</sup> Epist. 11. §. 1. p. 33.

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pellations, yet originally and frequently they were called by one and the same Name. The same it is in this Case, though for some contingent and adventitious Reasons Bishops and Presbyters were discriminated in their Titles, yet originally they were alwys, and afterwards sometimes, called by one and the same Appellation; and therefore we may justly deem them to be one and the same Order.

But if this Reason be not thought cogent enough, the Third and last will unquestionably put all out of doubt, and most clearly evince the Identity or Sameness of Bishops and Presbyters, as to Order; and that is, that it is expressly said by the Ancients, That there were but two distinct Ecclesiastical Orders, viz. Bishops and Deacons, or Presbyters and Deacons; and if there were but these two, Presbyters cannot be distinct from Bishops, for then there would be three. Now that there were but two Orders, viz. Bishops and Deacons, is plain from that Golden Ancient Remant of Clemens

<sup>Romans 10</sup> <sup>2</sup> Karis xoyos; It is w<sup>th</sup> thus writes, In the Aei<sup>g</sup>nei<sup>g</sup>ndasofis xadisaroy Country and Cities where Tas aπapxais atov eis the Apostles preached, they dnoixes x. Δeacnes x. ordained their first Constitutes in the m<sup>o</sup>n<sup>th</sup>ments for Bishops and Deacons xoyoxeypigeta used toons over those who should sienaboy. x. Δeacnes, believe. Nor were these tros so the xoyes n<sup>o</sup> v<sup>e</sup>g<sup>o</sup> Orders new; for for many y<sup>rs</sup>, xatish in the bisno- Orders past. it was their pr<sup>o</sup>p<sup>o</sup> xoyes xoyes to plesed. concerning Bishops xoyes. Epik. x. adCorinth. and Deacons, I will ap- p<sup>o</sup>int their Bisnoys in Righteousness

reness, and their Deacons in Faith.. This place of Scripture which is here quoted, is in Isa. 60. 17. *I will make thine Officers peace, and thine Executors righteousness.* Whether it is rightly applyed, is not my busines to determin. That that I observe from hence is, that there were but two Orders instituted by the Apostles, viz: Bishops and Deacons, which Clemens supposes were prophetically promised long before: And this is yet more evidently asserted in another passage of the said Clemens a little after, where he says, that the *Apostles foreknew through our Lord Jesus Christ, that Contentions would arise about the Name of Episcopacy, and therefore being endued with a perfect fore-knowledge, appointed the aforesaid Officers, viz. Bishops and Deacons, and left the manner of their Succession described, that so when they died, other approved Men might succeed them, and reform their Office.* So that there were only the Two Orders of Bishops and Deacons instituted by the Apostles. And if they ordained but those Two, I think no one had ever a Commission to add a Third, or to split One into Two, as must be done, if we separate the Order of Presbyters from the Order of Bishops: But that when the Apostles appointed the Order of Bishops, Presbyters were included therein, will manifestly appear from the Institution of those fore-cited Passages in Clemens's

*Αποστολος προφητης ζεβραελ  
δια την κυριανην ινον  
χειρος βιβλιος Ιησου εις την  
οντουσαν οντων  
δια τετρανησιν την αντιτε  
μεσηγενεν επιστημενην  
λειπει κατηγορη της μεγαλη  
μηδινης, και μεταξυ διανο  
μην αδιδασκαλη, δια την  
κοινωνιαν ου, ηδη διεστη  
τρεπει. Αδιαναγνωσθειση  
σης της απεισηγησης αυτην.*  
*Ibidem, p. 57.*

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Paul's Epistle, and his drift and design there-by, which was to appease and calm the Schisms and Factions of some unruly Members in the Church of Corinth, who designed to depose their Presbyters; and that he might dissuade them from this violent and irregular Action, amongst other Arguments he proposes to them, that this was to thwart the Design and Will of God, who would that all should live orderly in their respective places, doing the Duties of their own Stations, not invading the Offices and Functions of others; and that for this end, that all occasions of disorderliness and confusion might be prevented, he had Instituted Diversities of Offices in his Church, appointing every Man to his particular Work, to which he was to apply himself, without violently leaping into other Mens places; and that particularly the Apostles foreseeing through the Holy Spirit, that contentious and unruly Men would irregularly aspire to the Episcopal Office, by the Deposition of their lawful Presbyters; therefore that such turbulent Spirits might be repressed, or left inexcusable, they ordained Bishops and Deacons where they preached, and described the manner and qualifications of their Successors, who should come after them when they were dead and gone, and be rever'd and obeyed with the same Respect and Obedience as they before were; and that therefore they were to be condemned as Perverters of the Divine Institution, and Contemners of the Apostolick Authority, who dared to degrade their Presbyters, who had received their Episcopal Authority in an immediate Succession from those who

who were advanced to that Dignity by the Apostles themselves.

This was the true Reason for which the fore-quoted Passages were spoken, which clearly evinces, that Presbyters were included under the Title of Bishops, or rather that they were Bishops; For to what end should Clemens exhort the Schismatical *Corinthians* to obey their Presbyters, from the consideration of the Apostles Ordination of Bishops, if their Presbyters had not been Bishops?

But that the Order of Presbyters was the same with the Order of Bishops, will appear also from that place of *Irenaeus*, where he exhorts us to withdraw from those Presbyters, who serve their Lusts, and having lost the fear of God in their hearts, contemn others and are lifted up with the Dignity of their first Session; but to adhere to those who keep the Doctrine of the Apostles, and which their Presbyterial Order are inoffensive, and exemplary in sound Doctrine, and an holy Conversation, to the Information and Correction of others; for such Presbyters the Church educates, and of whom the Prophet saith, I will give them Princes in Peace, and Bishops in Righteousness.

*Presbyteri qui servant suis voluptatibus, & non præponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, & principalijs confessionis timore elati sunt—ab omnibus igitur talibus absistere oportet, adhaerere vero his, qui & Apostolorum sicut prædiximus, doctrinam custodiunt, & cum Presbyterii Ordine Sermonem sanum, & Conversacionem sine offenkâ præstant ad informationem & correctionem reliquorum — Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, & dabo principes tuos in pace, & Episcopos tuos in Justitia Lij. &c. 44 p. 278.*

Now that by these Presbyters; Bishops are meant, I need not take much pains to prove; the precedent Chapter positively asserts it; the Description of them in this Quotation, by their enjoying the Dignity of the first Session, and the application of that Text of *Isaiah* unto them, clearly evinces it. No one can deny but that there were Bishops, that is, that they were superior in degree to other Presbyters; or, as *Irenaeus* styles it, honoured with the first Session; but yet he also says, that they were not different in Order, being of the Presbyterial Order, which includes both Bishops and Presbyters.

To this Testimony of *Irenaeus* I shall subjoin that of *Clemens Alexandrinus*, who tho' he

*"Ἐπει τὸν αὐτὸν ἀριθμὸν καὶ τὴν ἵκλησιν περιγράψας εἶπεν, πρεσβύτερον, διάκονον, μητροπάτρα θυματηρόν τοῦτον, κακονοποιούστους χαρακτήρας ἀναφένειν φασίν αἱ γῆς φαῖ τὸν καθ' ἕχοντα πρεσβύτερον εἰς τελείωσιν διακονῶν τὸν τούτον γένος, εἰς τούτους τοὺς πρεσβύτερος τοὺς τὰς γορὰς ὁ Σωτὴρ διατίθεται. Χριστὸς γέγεντα, θεοῦ ταῦτα ἐκεῖτε τοῦ πατρὸς βατεροῦ τοῦ προσώπου τοῦ πρεσβύτερον οἵτινες οἵτινες διάποτες οἵτινες ἐν τούτοις ἀριθμοῖς εὑρίσκονται. Stromat. lib. 6. p. 481.*

the steps of the Apostles, living in the perfection of Evangelick Righteousness: for the Apostle writes,

writes, shall be took up into the Clouds; (Here he alludes to the manner of the Saints Glorification in 1 Thess. 4:17. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord) and there first as Deacons ascend, and then according to the Process, or next station of Glory, be admitted into the Presbytery; for Glory differs from Glory, till they increase to a perfect man. Now in this Passage there are two things which manifest, that there were but two Ecclesiastical Orders, viz. Bishops and Deacons, or Presbyters and Deacons; the first is, that he says, that those Orders were resembled by the Angelick Orders. Now the Scripture mentions but two Orders of Angels, viz. Archangels and Angels, the Archangels presiding over the Angels, and the Angels obeying and attending on the Archangels. According to this resemblance therefore there must be but Two Ecclesiastical Orders in the Church, which are Bishops or Presbyters presiding and governing, with the Deacons attending and obeying. The other part of this Passage, which proves but two Ecclesiastical Orders, is his likening of them to the progressive Glory of the Saints, who at the Judgment Day shall be caught up in the Clouds, and there shall first as Deacons attend and wait on Christ's Judgment-Seat, and then, when the Judgment is over, shall have their Glory perfected, in being placed on the Celestial Thrones of that Sublime Presbytery, where they shall for ever be blest and happy.

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So that there were only the two Orders of Deacons and Presbyters, the former whereof being the inferior Order, never sat at their Ecclesiastical Conventions, but like Servants <sup>3</sup> stood and waited on the latter, who <sup>4</sup> sat down on *Sess*us**, or Seats in the form of a Semicircle, whence they are frequently called *Confess*us* Presbyteri*, Or the Session.

4. Nobiscum sedeat in Clero. Cyprian. Epist. 35. p. 84. of the Presbytery, in which Session he that was more peculiarly the Bi-

**shop or Minister of the Parish, sat at the Head of the Semicircle, on a Seat somewhat elevated**

Collegis meis. Epist. above those of his Col-  
28. 6. 2. p. 64. leagues, as Cyprian calls  
them, and so was distin-

guished from them by his Priority in the same Order, but not by his being of another Order. Thus the foresaid *Clemens Alexandrinus* distinguishes the Bishop from the Presbyters, by his being advanced to the ~~septuagesima~~, or the first Seat in the Presbytery, not by his sitting in a different Seat from them: For thus he writes,

**¶ Οὐαὶ πρεσβύτεροι τοῖς τῷ ὄργῳ ἐκπλούσι, καὶ πάτερ ἀληθὸς τῷ τῷ Θεῷ βελτίων, ἵνα τραῦχε.**

Μετά τό το κινέι ἐχεις: ἀπρόσηπτον χαρακτήρανθρώπον  
ἔδιπλον τοι τέρπει, δίκαιον γενικῶνθν, πᾶλλον θε-  
καρθ, ἀ τεσσεράκτερον καταλεγμένονθν, πάντα στάθμους προ-  
γένεσιονα διδεῖται μὴ τινῶν, εἰ τοῖς φύσιστοις ἡ πάντας  
καθεδεῖται θεόντως τὸ λαζαρίνον, ὃς φύσην ἔχει τοῦ Απο-  
ταλόφυτον λαζαρίν. Stomata lib. 6. p. 420.

God

God, who does and reaches the things of the Lord, not ordained by Men, or esteemed just, because a Presbyter, but because just, therefore received into the Presbytery, who although he be not honoured with the first Seat on Earth, yet shall hereafter sit down on the Twenty and Four Thrones, mentioned in the Revelations, judging the People. So that both Bishops and Presbyters were Members of the same Presbytery, only the Bishop was advanced to the first and chiefest Seat therein, which is the very same with what I come now from proving, viz. That Bishops and Presbyters were Equal in Order, but different in Degree; That the former were the Ministers of their respective Parishes, and the latter their Catechites or Affiliants.

Whether this hath been fully proved, or whether the precedent Quotations do naturally conclude the Premises, the Learned Reader will easily determine. I am not conscious that I have stretched any Words beyond their natural Signification, having deduced from them nothing but what they fairly imported: If I am mistaken, I hope I shall be pardoned, since I did it not designedly or voluntarily. As before, so now I profess again, that if any one shall be so kind and obliging to give me better Information, I shall thankfully and willingly acknowledge and quit mine Error; but till that Information be given, and the falsity of my present Opinion be evinc'd, (which after the impartiallest and narrowest Enquiry, I see not how it can be done) I hope no one will be offended, that I have asserted the Equality or Identity of the

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Bishops and Presbyters as to Order, and their Difference as to Preeminency or Degree.

§. 4. Now from this Notion of Presbyters, there evidently results the Reason why there were many of them in one Church, even for the same Intent and End, tho' more necessary and needful, that Curates are now to those Ministers and Incumbents whom they serve, it was found by Experience, that variety of Accidents and Circumstances did frequently occur both in times of Peace and Persecution; the Particulars whereof would be needless to enumerate, that disabled the Bishops from attending on, and discharging their Pastoral Office; therefore that such Vacancies might be supplied, and such Inconveniences remedied, they entertained Presbyters or Curates, who during their Absence might supply their Plates, who also were helpful to them, whilst they were present with their Flocks, to counsel and advise them; whence Bishop Cyprian assures us, that ' Communi Consilio. E. he did all things by the pif. 24. p. 35. Common Council of his Presbyters.'

Besides this, in those early days of Christianity, Churches were in most places thin, and at a great distance from one another; so that if a Bishop by any Disaster was Incapacitated for the Discharge of his Function, it would be very difficult to get a neighbouring Bishop to assist him. To which we may also add, that in those times there were no publick Schools or Universities, except we say the Catechetick Lecture at Alexandria, was one for the breeding of young Ministers, who might succeed the Bishops as they

they died ; wherefore the Bishops of every Church took care to instruct and elevate some young Men, who might be prepared to come in their place when they were dead and gone. And thus for these and the like Reasons most Churches were furnished with a competent number of Presbyters, who helpt the Bishops while living, and were fitted to succeed them when dead.

S. 5. I say only, most Churches were furnished with Presbyters, because all were not, especially those Churches which were newly planted, where either the Numbers or Abilities of the Believers were small and inconsiderable : Neither indeed were Presbyters Essential to the Constitution of a Church ; a Church might be without them, as well as a Parish can be without a Curate now ; it was sufficient that they had a Bishop ; a Presbyter was only necessary for the easing of the Bishop in his Office, and to be qualified for the succeeding him in his Place and Dignity after his Death. For as Tertullian writes, *Where there are no Presbyters, the Bishop alone administers the two Sacraments of the Lord's Supper and Baptism.*

*Ubi Ecclesiastici Ordinis non est confessus, & offert, & tingit Sacerdos, qui est ibi solus. Exhort. ad Castitatem. p. 457.*

S. 6. As for the time when Prebyseters began, to me it seems plain, that their Office was even in the Apostolick Age, tho' by their Names they were not distinguished from Bishops till sometime after. The first Author now extant, who distinctly mentions Bishops and Presbyters, is Ignatius Bishop of Antioch, who lived in the

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beginning of the Second Century : But without doubt before his time, even in the days of the Apostles, where Churches increased, or were somewhat large, there were more in Holy Order than the Bishops of those Churches. We read in the New Testament of the Bishop of Ephesus, *Act. 20. 28.* and *Philippi, Philip. 1. 1.* which must be understood of what was afterwards distinctly called Bishops and Presbyters. So likewise we read in St. *Timothy*, *1 Tim. 4. 14.* of a Presbytery, which in all the Writings of the Fathers, for any thing I can find to the contrary, perpetually signifies the Bishop and Presbyters of a particular Church or Parish. And to this we may add what *Clemens Alexandrinus* Reports of St. John, that he went into the neighbouring Provinces of Ephesus, <sup>9</sup> partly that he might constitute Bishops ; partly that he might plant new Churches, and partly that he might appoint such in the number of the Clergy, as shou'd be command-ed him by the Holy Ghost.

Where by the Word Clergy, being oppos'd to Bishops, and so consequently different from them, must be understood either Deacons alone, or which is far more probable, Presbyters and Deacons.

goodness and virtue, and had said, I charged  
and directed C. H. A. Peacock, and others, to be  
severally to instruct the Clergy in the following A-

S. 1. The Order and Office of the Deacons. Sec. 2.  
Subdeacons what? S. 3. Of Acolyths, Exeret  
Layfory and Letters; thro' these Offices the Bi-  
shops gradually ascended to their Episcopal Digni-  
tity. S. 4. Of Ordination. First, of Dea-  
cons. S. 5. Next of Presbyters; the Canoni-  
dates for that Office presented themselves to the  
Presbytery of the Parish where they were Or-  
dained. S. 6. By them examined about Four  
Qualifications, viz. Their Age. S. 7. Their  
Condition in the World. S. 8. Their Conversa-  
tion. S. 9. And their Understanding. Hu-  
mane Learning needful. S. 10. Some Inveigh-  
ed against Humane Learning, but condemned by  
Clemens Alexandrinus. S. 11. Those that  
were to be Ordain'd Presbyters, generally pass'd  
thro' the Inferior Offices. S. 12. When to be  
ordained, propounded to the People for their At-  
testation. S. 13. Ordain'd in, but not to a par-  
ticular Church. S. 14. Ordain'd by the Imposi-  
tion of Hands of the Presbytery. S. 15. The  
Conclusion of the first Particular, concerning the  
Peculiar Acts of the Clergy.

S. 1. **N**ext to the Presbyters were the Dea-  
cons, concerning whose Office and  
Order I shall say very little, since there is no  
great Controversie about it; and had it not  
been to have rendred this Discourse compleat  
and entire, I should in silence have pass'd it  
over. Briefly therefore, their original Institu-  
tion, as in *Acts 6. 2.* was to serve Tables, which  
includ-

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included these two things, A. looking after the Poor, and an attendance at the Lord's Table. As for the Care of the Poor, Origin tells us,

\* Διάκονος δούλος τὰ εὐχαριστίας χρήματα. Comment. in Mat. Tom. 26. p. 443. Vol. 1.

that the Deacons dispensed to them the Church's Money, being employed under the Bishop to inspect and relieve all the Indigent within their Diocese: As for their Attendance at the Lord's Table, their Office with respect to that, consisted in preparing the Bread and Wine, in cleansing the Sacramental Cups, and other such like necessary things; whence

\* Βεραμάτων ἡ πότερα εἰσιν διάκονοι. Epist. ad Trall. l. p. 48.

Bishop or Presbyters in the Celebration of the

\* Διάκονος διδόντων ἐνέστη τῷ καίντωρ μεταλ· βεῖν εἰς τὰ δ' χρειάδες τὸ ἀπεργόν εἶναι. Jun. Martyr. Apolog. 2. p. 97.

\* Baptismum dandi habet jus Episcopus deinceps Presbyteri & Diaconi. Tertul. de Bapt. p. 602.

\* Εὐχαριστίας ΕἼν, ὑπηρέται. Epist. ad Trall. p. 48.

God, and attend on

\* Ταρπνοῖς τὰ κοινά. Lib. 2. cap. 1. p. 32.

the Eucharist, <sup>3</sup> delivering the Elements to the Communicants. They also preached, of which more in another place; and in the

\* Absence of the Bishop and Presbyters baptised. In a word, according to the signification of their Name, they were as Ignatius calls them, <sup>4</sup> the Church's Servants, set apart on purpose to serve their Business, being constituted, as Eusebius terms it, <sup>5</sup> for the Service of the Publick.

§. 2. Next

S. 2. Next to the Deacons were the Subdeacons, who are mentioned both by <sup>7</sup> Cyprian and <sup>8</sup> Cornelius. As the Office of the Presbyters was to assist and help the Bishops, so theirs was to assist and help the Deacons. And as the Presbyters were of the same Order with the Bishop, so probably the Subdeacons were of the same Order with the Deacons, which may be gathered from what we may suppose to have been the Origin and Rise of these Subdeacons, which might be this, That in no Church whatsoever, was it usual to have more than Seven Deacons, because that was the original Number instituted by the Apostles; wherefore when any Church grew so great and numerous, that this stinted Number of Deacons was not sufficient to discharge their necessary Ministriations, that they might not seem to swerve from the Apostolical Example, they added Assistants to the Deacons, whom they called Subdeacons or Under Deacons, who were employed by the Head or Chief Deacons, to do those Services in their stead and room, to which, by their Office, they were obliged. But whether this be a sufficient Argument to prove Subdeacons to be of the same Order with the Deacons, I shall not determine, because this Office being now antiquated, it is not very pertinent to my Design, I only offer it to the Consideration of the Learned, who have Will and Ability to search into it.

S. 3. Besides those forementioned Orders, who were immediately consecrated to the Service of God, and by him commission'd thereunto, there were

<sup>7</sup> Hypodiaconum Optatum. Epist. 24. p. 55.  
<sup>8</sup> Tertullianus in idem. Apud Euseb. lib. 6. cap. 43. p. 244.

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were another sort of Ecclesiastics, who were employed about the meaner Offices of the

\* Nasicium Acolathum.

Cyprian. Epist. 34. p. 87.

\* Unus de exorcista vir probatus.

Firmel. apud Cyp. Ep. 75. §. 10. p. 238.

\* Hoc lectores constitutos.

Cyp. Ep. 34. §. 4. p. 85.

Church, such as \* *Acolyths*, \* *Exorcists*, and

\* *Lectors*, whose Offices,

because they are now

disused, except that of

the Lector, I shall pass

over in silence, reserving

a Discourse of the Lector for another place; on-  
ly in general, these were Candidates for the  
Ministry, who by the due discharge of these  
meaner Employes, were to give Proof of their  
Ability and Integrity, the Bishops in those days  
not usually arriving *per Saltum* to that Dignity  
and Honour; but commonaly beginning with  
the most inferiour Office, and so gradually pro-  
ceeding thro' the others, till they came to the  
supreme Office of all, as *Cornelius Bishop of*

\* Non iste ad Episcopatu[m] subito perverbi[us], per  
omnia ecclesiastica officia promotus — ad Sa-  
cra[m]dotiu[m] sublimi fastigiu[m] cunctis Religioniis  
gradibus ascendi. Cypri-  
an. Epist. 52. §. 4. p. 115.

Rome, \* Did not presently  
leap into the Episcopal  
Throne, but first passed  
thro' all the Ecclesiastical  
Offices, gradually ascend-  
ing to that Sublime Digni-  
ty. The Church in tho se

happy days, by such a  
long Tryal and Experience, using all possible Pre-  
caution and Exactness, that none but fit and  
qualify'd Men should be admitted into those Sa-  
cred Functions and Orders, which were atten-  
ded with so dreadful and tremendous a Charge.  
And this now brings me in the next place, to  
enquire into the Manner and Form of the Pri-  
mative Ordinations, which I chuse to discourse of

In this place, since I shall find none more proper for it throughout this whole Treatise.

¶ 4. As for the various Senses and Acceptations which may be put on the Word *Ordination*, I shall not at all meddle with them; that Ordination that I shall speak of is this, the Grant of a peculiar Commission and Power, which remains indelible in the Person to whom it is committed, and can never be obliterated or rased out, except the Person himself cause it by his Heresie, Apostacy, or most extreamly gross and scandalous Impiety. Now this sort of Ordination was conferred only upon Deacons and Presbyters, or on Deacons and Bishops, Presbyters and Bishops being here to be consider'd as all one, as Ministers of the Church-Universal. As for the Ordination of Deacons, there is no great Dispute about that, so I shall say no more concerning it, than that we have the manner thereof at their first Institution in *Act. 6.6.* which was, that they were Ordained to their Office by Prayer and Imposition of Hands.

¶ 5. But as for the Ordination of Presbyters, I shall more distinctly and largely treat of the Manner and Form thereof, which seems to be as follows.

Whosoever desired to be admitted into this Sacred Office, he first proposed himself to the Presbytery of the Parish where he dwelled and was to be Ordained, desiring their Consent to his designed Intention, praying them to confer upon him those Holy Orders which he craved. Now we may suppose his Petition was to the whole Presbytery, because a Bishop alone could not give those Holy Orders, as is most evident from

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\* Communi Consilio omnium nostrum. Epist. 24.  
p. 55.

Counsel of the whole Presbytery. And therefore

§ Necesse fuit— necessitate urgente promotum est. Ibidem.

without the Advice and Consent of his Presbytery, which one will be apt to think was no great Usurpation, he takes great pains (Ep. 24. p. 55.) to justify and excuse himself for so doing.

¶ §. 6. Upon this Application of the Candidate for the Ministry, the Presbytery took it into their Consideration, debated his Petition

\* Communi Consilio. Epist. 24. apud Cypr.  
p. 55.

from Cyprian, who assures us, that all Clerical Ordinations were performed by the Common

gent and necessary occasion

he had been forced to ordain one, but a Lector

in their Common Council, and proceeded to examine whether he had those Endowments and

Qualifications which were requisite for that Sacred Office. What those Gifts and Qualifications were, touching which he was examined, may be reduced to these Four Heads, his Age, his Condition in the World, his Conversation, and his Understanding.

As for his Age; It was necessary for him to have lived some time in the World, to have been of a ripe and mature Age; for they ordained no Novices, or young Striplings: That was the Practice of the Hereticks, whom Tertullian jeers and upbraids with Ordaining

¶ Nunc Neophytes conlocant. De prescript. adv. Hares. p. 89.

Raw and Unexperienced Clerks. But as for the Orthodox they took care to

to confer Orders on none, but on such as were well stricken in years ; observing herein the Apostolick Canon in 1 Tim. 3. 6. *Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil.* But yet if any young Man was endued with extraordinary Grace and Ability, the fewness of his Years was no Obstacle to his Promotion, that being superseded by the Greatnes of his Merit ; as we find in the case of *Aurelius in Cyprian*, who tho' *young in years*, yet for his eminent Courage and Excellency, was graced with Ecclesiastical Orders : And such an one, I suppose, was the Bishop of *Magnesia* in the times of *Ignatius*, which gave occasion to that Exhortation, to the People of that Diocese, *not to despise their Bishop's Age, but to yield him all due Respect and Reverence.*

S. 7. As for his Condition in the World ; he was not to be entangled with any mundane Affairs, but to be free from all secular Employments, and at perfect Liberty to apply himself wholly to the Duties of his Office and Function. This also was founded on that other Apostolick Canon in 2 Tim. 2. 4.

*No man that warreth entangleth himself with the affairs of this life, that he may please him who*

*In annis adhuc novelius. Cypr. Epist. 33. p. 76.  
Merebatur — Clericos Ordination is—gradus & incrementa— non de annis suis, sed de meritis estimandus. Ibidem.*

*Μὴ συγχεδαῖ τὸν ὑπάρχοντα αὐτὸν πᾶσαν ἀπεγκλύαντις οὐ πείσεις. Ignat. ad Magnes. p. 31.*

*Nemo militans Deo obligat se molestiis Secularibus, ut possit placere ei cui se probavit  
Quod cum de omniibus hanc*

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dictum sit, quanto magis bath chosen him to be a Soldier. Which Words, faith Cyprian, if spoken of all, How much more ought not they to be entangled with Secular Troubles and Snares, who being busied in Divine and Spiritual things, cannot leave the Church, to mind earthly and worldly actions? Which Religious Ordination, as he goes on to write, was emblemaz'd by the Levites under the Law; for when the Land was divided, and possessions were given to eleven Tribes, the Levites who waited upon the Temple and Altar, and the Sacred Offices thereof, had no share in that Division; but the others till'd the ground, whilst they only worshipped God, and received Tenth's of the others Encrease for their Food and Sustenance; all which hapned by the Divine Authority and Dispensation, that they who waited on Divine Employments, should not be withdrawn therefrom, or be forced either to think of,

of, or to do any Secular Affairs: Which fashion, as he there continues to write, is now observed by the Clergy, that those who are promoted to Clerical Ordinations, should not be impeded in their Divine Administrations, or incumbered with secular Concerns and Affairs, but as Tenthys, receiving Subscriptions from the Brethren, depart not from the Altar and Sacrifices, but night and day attend on Spiritual and Heavenly Administrations. These words were spoken on the occasion of a certain Bishop called *Germinius Victor*, who at his Death made a certain Presbyter, called *Germinius Faustinus Trustee* of his last Will and Testament; which Trust *Cyprian* condemns as void and null,<sup>3</sup> Because a Synod had before decreed, that no Clergyman should be a Trustee, for this Reason, because those who were in Holy Orders ought only to attend upon the Altar and its Sacrifices, and to give themselves wholly to Prayer and Supplication. It was a Blot in the Heretics Ordinations, that they Ordained such as were involved in the World, and embarras'd with Carnal and Secular Concerns.

sporumantium fratrum tanquam Decimas ex fructibus accipientes, ab Altari & Sacrificiis non recedant, sed die nocte Coelestibus rebus & Spiritualibus serviant. Epist. 66. §. 1, 2, 2.  
195.

<sup>3</sup> Guta. jampridem in Consilio Episcoporum statutum fit, ne quis de Clericis & Dei Ministris tutorum vel curatorem testamento suo constituat, quando singuli Divino Sacerdotio honorati, & in Clerico Ministerio constituti, non nisi Altari, & Sacrificiis delectantur, & precibus atque orationibus vacante debent. Idem Ibidem.

Nunc Sæculo obstrictos concolant. Tertul. de Prescript. adv. Haret. p. 89.

S. 8. As for the Conversation of the Party  
to be Ordained, he was  
to be *humble and meek*,  
of an unspotted and ex-  
emplary Life. So says  
*Cyprian*. *In all Ordina-*

*tions we ought to choose*  
*Men of an unspotted In-*  
*tegrity, who worthily and*  
*holily offering up Sacrifices*  
*to God, may be heard in*  
*those Prayers which they*  
*make for the safety of*  
*their Flock: For it is writ-*  
*ten, God beareth not a*  
*Sinner; but if any one be*  
*a Worshipper of him, and*  
*doth his Will, him he hear-*  
*eth.* Epift. 68. S. 2. p. 201.

Wherefore before they were Ordained, they were proposed to the People for their Testimony and Attestation of their holy Life and Conversation: But of this we shall speak more in another place: Only it may not be improper to remember here, that this is also an Apostolick Canon, in *Timo. 3. 2, 3, 7.* A Bishop then must be *Blametess*, the *Husband of one Wife*, *vigilant, sober, of good Behaviour, given to hospi-*  
*tality, apt to teach, not given to Wine, no Striker,*  
*not guilty of filthy Lustre, but Patient, not a Braw-*  
*ler, not Covetous.* Moreover he must have a good report of them which are without, lest he fall into Reprouches, and the snare of the Devil.

S. 9. As for the understanding of the Person to be Ordained, he was to be of a good Capacity, fit and able duly to teach others. This is also

also another of the Apostolick Canons in 2 Tim. 2. 15. Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. And in 1 Tim. 3. 2. A Bishop must be apt to teach, which implies an Ability of teaching, and a Capacity of rightly understanding, apprehending, and applying the Word of God; to which end Humane Learning was so conducive, as that Origen pleads not only for its usefulness, but also for its necessity, especially for that part of it, which we call Logick, to find out the true Sense and Meaning of the Scripture, as appears from this following Digression, which he makes concerning it, in one of his Commentaries, *How is it possible*, saith he, *that a Question either in Ethicks, Physicks, or Divinity, should be understood, as it ought, without Logick?* You shall hear no Absurdity from those who are skill'd in Logick, and diligently search out the signification of words; where-as many times, thro' our ignorance in Logick, we greatly err, not distinguishing Homonymies, Amphibolies, the different Usages, Properties and Distinction of Words, as some from the Ignorance of the Homonymy of the word

Ἐπί τοις δύνασαι πάνταρ πρό-  
βλεψαι, οὐ φυσιογένειαν  
ἢ θεονογίανδινον χαμεσάκη-  
βεῖται σπάνιανθεῖν καὶ οὐκ  
εἰπεῖν ἂλλον τόπον τερα-  
μάνειν ἢ τοῦ τερπνοῦ τε-  
τελεσθαι τι γένος ἀπότον ἀκ-  
ούειν εἴρην πειλατήριανθεῖν,  
ἐν ταῖς διαλέξιος καὶ εἰρ-  
ενειαῖς ὅπιστελλεις τοῖς ον-  
ματοποιοῖς, ἔπειτα γένος θεο-  
τερος, τῶν αὐγοβάτων εἴρην  
καὶ μεταλλίων φειτόπομφεν  
μη καθαίρεταις τὰς ομο-  
νυμίας καὶ αὔριοβολίας, καὶ  
κατατηχεῖσθαις, καὶ κύπελλον  
καὶ λεπτολάθον παρέχει τὸ  
αὐγονοῦντας ἡ διδυμίας, ε-  
κοσμεις πεπονηρέας φειτόν,  
ἐπιπτελεσθαις ὅπιτδας αὐτού-  
σας οὐρανοῖς τοῖς τοις μητ-  
ικρασι, οἱ μὴ καθαίρειας  
ἔπειταν κατέταν το, ὃ κρε-  
μαῖ τὸ φόρησθε κατέταν,  
World.

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ὅτι ἀρτὶ τὸν αἰγαλίον καὶ τὸν  
ζευτίνα τοῦτο εἴτε μὲν οὐ  
··ιωτέρα δημιουρόν διαδέσθε  
··οὐ καθομεν καὶ αυτὸν τὸν  
λέξιν σπουδαιότερον τὸν οὐσι-  
κα τὸ δέ τέρτιον καὶ τὸν καὶ  
τὸν εἰς αὐτοὺς θεοποτάτα  
καὶ διεσπόντα ταῖς ξεπρανεροῖς  
εἰπεῖ Θεού πατέρου τοῦ Κρι-  
τικοῦ αἱ παραβολαὶ τῶν  
ἄλλοις οὐδὲν καὶ αἰσχεῖς  
ταῦτα τεταγμένα κανέ-  
μοντα κατέτασεν εἰς τὸ πονηρό.  
Διὰ ταῦτα εἰς τοσούτους  
αὐτοῖς εἰς τὸ δέτερον εἰσήνε  
διηγέρει τὸ Θεού διάτονον τῶν  
αμφοτερῶν τῶν καθομένων —  
πάλιν τε οὐδὲν πίπτει καὶ  
καθομοντας καταλλασσονται  
ταῦτα διότοι καὶ καὶ πάτε  
τὸς θέλοις μὴ σφαλλό-  
δαι εἰπεῖ τὸν ἀλλοδοτού-  
σαν τοῦτο καὶ τὸν γεγονός  
ἀνεγκαρδεῖται διότι ταῖς πιστο-  
τοῖς διότι τῷ χρήσιν εἰδι-  
νεις λογικῆς. Tom. I. Com-  
ment. in Genes. p. 16, 17.  
Vol. I.

World to himself: Wherefore if we would not err  
about the true sense of the Holy Scripture, it is ne-  
cessary that we understand Logick, which art of

<sup>2</sup> Μελείστεις καὶ δὲ Στῆθος  
τόπούς πάτερ δὲν παλεύ-  
κεις διότε μέν Σολομὼν  
λέγεται. Παιδία δὲν  
ζελεύεται. Contra Cel-  
lum, lib. 6. p. 279.

World, have fell into  
wicked Opinions touching  
its Maker, not discerning  
what that signifies. in  
1 John 5. 19. The World  
lies in wickedness; where  
they understanding by the  
World, the frame of Hea-  
ven and Earth, and all  
Creatures therein, blas-  
pheming the Creator thereof,  
by affirming, that the Sun,  
Moon and Stars, which  
move in so exact an Or-  
der, lie in Wickedness. So  
also thro' the same Ignor-  
ance they know not the  
true Sense of that Text in  
1 John 3. This is the  
Lamb of God, which ta-  
keth away the Sins of the  
World. Neither of that  
in 2 Cor. 5. 19. God was  
in Christ reconciling the

<sup>3</sup> Logick, the aforesaid Far-  
ther thinks, is recommended  
to us by Solomon in  
Prov. 10. 17. Hec that re-  
fuseth Reproof, or Logick,  
as he rendreth it, er-  
reth.

Clemens

Clemens Alexandrinus also stiffly asserts the Utility of Humane Learning, where he says,

9. That it is profitable to Christianity for the clear and distinct Demonstrations of its Doctrine, "in that it helps us to the more evident understanding of the Truth.. And in particular for Logick, he gives it high Encomiums, as that "it is a hedge to defend the Truth from being trod down by Sophisters, that "it gives us great light duly to understand the Holy Scriptures, that "it is necessary to confute the Sophisms of Hereticks. And in general, for all sorts of Learning he tells us, "that it keeps the way of Life, that we be not deceived or circumvented, by those that endeavour to draw us into the way of sin. So that he thinks Philosophy and the Liberal Arts came down from Heaven unto Men. But should I produce all the Passages in this Father, concerning the Utility and Excellency of Humane Learning, I must transcribe several Pages in Folio, which if the Reader has a Curiosity to view, he may especially

<sup>9</sup> Φιλοσοφία χρησιμ περι  
δεοντίσιαν γενήσαι περιτα-  
δοῖα τις βοη τοις τέλοις πάσιν  
από μαθητῶν παραγενόμενοι.  
Stromat. lib. 1. p. 207.

<sup>10</sup> Φιλοσοφία περι κατά-  
ληψιν τοῦ αληθείας. Ibidem, p. 233.

<sup>11</sup> Θεούντος γε δια φιλο-  
τικήν αἰς μὴ καλαθίσαντος  
περι τοῦ αφεσθέντος τέλος αλή-  
θείας. Stromat. lib. 6. p. 472.

<sup>12</sup> Ταῦτα γεγονός αὐτοῖς  
μήποτε εὐστίχει ταῦτα φύ-  
γοντες. Ibidem.

<sup>13</sup> Η διαλεκτική περιγρα-  
φεῖς τὸ μὴ κανονίζον  
ταῦτα κατατεχόντας αἴρε-  
σθαι. Stromat. lib. 1. p. 234.

<sup>14</sup> Οὐδὲς γε ζωῆς περιπο-  
τασσία αἰς μὴ ἀπαντού-  
ντας αἰς μὴ κλεψίνας περι  
τοῦ βλαβεροῦ παρεγνή-  
των πάνοπλον πονητα-  
τας. Ibid. p. 210.

<sup>15</sup> Εἰδένει μέντος αἰσθη-  
τεσ. Stromat. lib. 1. p. 210.

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cially take notice of these Places, Stromat. lib. 1.  
Pag. 209, 210, 211, 212, 213, 214, 215. and  
Stromat. lib. 6. Pag. 471, 472, 473, 474, 475,  
476, 477.

S. 10. It is true, there were some in those  
days, of whom Clemens Alexandrinus com-

plains, ' who dreaded Phi-  
losophy, lest it should de-  
vise them, as much as  
Children did Hobgoblins.  
Because they saw by too  
lib. 6. p. 472.

Brains were so charmed, or intoxicated with  
Philosophical Notions, as that they laboured to  
transform them into Christian Verities; and so  
thereby became Authors of most pestilent and  
damnable Heresies, which is particularly obser-  
ved by Tertullian, with respect to the Hereticks

\* Hæreticorum Patriar-  
chæ Philosophi. Advers.  
Hermog. p. 266.

? 'Οι δὲ γένες κακῶν ἀ-  
τοῦ φιλοσοφῶν εἰς θεού-  
ται τὸ βίον συμβιβάντες τὸ  
μητρὸν φιλοσοφῶν οὐ-  
δέποτε πονητούν. Clemens  
Alexand. Strom. l. 4.  
p. 204.

an extream Pique against Philosophy, and vio-  
lently decry'd it, especially Logick, as incon-  
sistent with true Christianity, as may be seen at  
large

large in his Book, *De Prescriptione adversus Hereticos*, p. 70, 71.

But to this Objection *Clemens Alexandrinus* replies, that if any Man had been deceived and misled by Philosophy,

<sup>1</sup> that that proceeded not from Philosophy, but from the wickedness of his Nature ; for whosoever has Wisdom enough to use it, he is able thereby to make a larger and a more demonstrative Defence of the

Μήτε τις φιλοσοφίας λύρια παιδεύει & διετελεῖ, θεωρεῖ περιγράφειν τοὺς εἰδουλοὺς ἡρῷον, λυπάει τὸν πατέρα, περιέχεται στεβαλῆ πλεῖστοι χριστιανοὶ αἴνητη συγγεναστατοῦ πόντος παρθενίσκην ἀποκείδει. Stromat. lib. 1. p. 204.

Faith than others. And concerning Logick in particular, he tells them, that as for Eristick, jangling Logick, for impertinent and contentious Sophisms, which he elegantly calls *τὰς σκιές τῆς λόγου* ; the Shadows of Reason ; he disliked it as much as they, and frequently <sup>3</sup> inveighs against it : But as for the solid substantial part of it, he could not but deem it profitable and advantagious, since <sup>4</sup> it helps us to find out the Truth, enables us the better to understand the Scriptures, and <sup>5</sup> shews us how to refel the Sophisms and cunning arguments of the Hereticks.

<sup>2</sup> Stromat. lib. 6. p. 500.

<sup>3</sup> Stromat. lib. 1. p. 205, 211, 212, 215, and lib. 6. p. 472. 500.

<sup>4</sup> Συλλέγετε τὰς φιλοσοφίας τῆς περιγράφειν τὸν εἰδουλόν τοῦ πατέρος. Stromat. lib. 1. p. 233.

<sup>5</sup> Ταῖς γεγραπτές αὐταῖς μήτη φᾶτος εὐρίσκεις & φυχαῖς. Stromat. lib. 6. p. 472.

<sup>6</sup> Ἡ διαλεκτικὴ συεργεῖ τὸ μὴ κατίτητον & κατεργάζοντος αἱρέσιον. Stromat. lib. 1. p. 234.

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But besides this sort of Objectors, there were others, of whom *Clemens Alexandrinus* speaks, who condemned Learning on this account; be-

<sup>7</sup> Ἀριστονίλιος σύμβολον, Stromat. lib. 6. p. 476.

<sup>8</sup> Πλέον ἐν ἀλογῷ τεκτονικῷ τοῦ τε τεχνικοῦ καὶ τερπυτικοῦ χελευθεροπλεύρων φιλοσοφιῶν. Ibidem. p. 476.

besides, even those of which are as much Humane, which are

<sup>9</sup> Οὐδεποτέ τέτοιο εἰς θεοτοκούς αὐλής οὐ εἰς μέρον τοῦ αὐτοῦ. Χειροποιοὺς οὐ λαβόντας τὸν καὶ ξηρούς πορείας απέντας δικασταῖς οὖν τὸν αἰλούρων φιλοσοφιῶν. Ibidem p. 475.

<sup>10</sup> Περιταξεῖσθαι τούτους τὴν φιλοσοφίαν τηγανοτούσα. Τὸν Κεῖσθαι τελέσθεντα. Stromat. lib. 1. p. 207.

cause it was <sup>1</sup> human, unto whom that Father answers, that <sup>2</sup> was most unreasonable, that Philosophy only should be condemned on this account, and that the meanest Arts a Smith and Shipwright, should be commended and approved; that <sup>3</sup> they did not rest here and go no farther, but having got what was useful and profitable from it, they ascended higher unto the true Philosophy, <sup>4</sup> making this humane Philosophy a Guide unto, or, a Preparatory for the true Philosophy.

These were the Sentiments of this Learned Father touching the Utility and Excellency of Humane Learning, with respect to the Interpretation of Scripture, the finding out and defending of the true Faith and Doctrine, and such like things, which were the very Heart and Soul of the Presbyters Function and Employ; from whence we may rationally collect, that it was needful, amiable, and profitable in a Presbyter: I do not say that it was absolutely necessary, for it is apparent that a great part of the ancient Presbyters were not skill'd in it; but I say that it was very useful and

and advantageous, and they prized and esteemed those Presbyters, who were vers'd in it; especially those of them who were Arch-Presbyters or Bishops, who, if possible, were to be well read in those parts of Learning, which were proper to confirm the Articles of Christianity, and to confute the Enemies thereof. This is plainly insinuated by *Origen*, when he says,

*That the Holy Scripture exhort us to learn Logick, in that place, where it is said by Solomon, He that refuseth reproof, or Logick, as he understandeth it, erreth; and that therefore he that instructeth others, (the Greek*

*Word more particularly denotes the Bishop) ought to be able to convince Gain-sayers.*

§. 11. Upon this Examination of the Candidates for the Ministry; and their Approbation by the Presbytery, the next thing that follow'd was their being declared capable of their desired Function, to which they were very seldom presently advanced, but first gave a Specimen of their Abilities in their discharge of other inferior Ecclesiastick Offices, and so proceeded by degrees to the Supreme Function of all, as *Cornelius Bishop of Rome*, <sup>3</sup> did not presently leap into his Office, but passing thro' all the Ecclesiastical Employments, gradually ascended thereunto. And as *Aurelius*, a Member of

<sup>2</sup> Περιέπτει καὶ διδοθήσονται ἡμῖν ὅπερι διατελεῖται, διτι μὲν Σολομῶν οὐ περιέλεγχος — ἔτι δι την πεισμανον τῆς λόγου πειστέοντος ἀνα τῆς αὐτούργητος εἰλίγχεις. *Contra Celsum*, lib. 6. p. 279.

<sup>3</sup> Non iste ad Episcopatum subito pervenit, per omnia ecclesiastica officia promotus — ad Sacerdotii sublime fastigium cunctis religionis gradibus ascendit. *Cypr. Epist. 92. §. 4. p. 115.*

the

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\* Mereretur talis Clericus Ordinationis ulteriorum gradus & incrementorum majora, sed interim placuit ut ab Officio lectio- nis incipiat. *Idem Epist. 33. p. 77.*

the Church of Carthage, began first with the lowermost Office of a Lector, tho' by his extraordinary Merits he deserved those that were more sublime and honourable.

§. 12. That this was their constant and unalterable Practice, I dare not affirm; I rather think the contrary, as I might easily prove, were it pertinent to my Design; this that follows is more certain, that whether they were gradually or presently Ordained Presbyters, their Names were published or propounded to the People of that Church, where they were to be Ordained, that so, if worthy of that Office, they might have the Testimony and Attestation of the People; or if unworthy and unfit, they might be

debarred and excluded from it, by which course the Crimes of the Wicked were discovered, the Virtues of the Good declared, and the Ordination became Valid and Legitimate, being examin'd by the Suffrage and Judgment of all.

§. Ordinationes Sacerdotales non nisi sub Populi assentis conscientia fieri oportere, ut plebe presentे vel detegantur malorum crimina, vel bonorum merita predicentur, & sic ordinatio justa & legitima, quæ omnium suffragio & iudicio fuerit examinata. *Cyprian. Epist. 68. §. 4. p. 201.*

§. 13. If the People objected nothing against the Persons proposed, but approved their fitness for that Office; the next thing that followed, was their Actual Ordination in that particular Church, where they were so propounded, not

not that they were only ordain'd for that particular Church, but in it they were ordain'd Ministers of the Church Universal, being at liberty, either to serve that Church, where they received their Orders, or, if they had a Legal Call, to spend their Labours elsewhere, in other Churches, as *Origen* was a Presbyter of *Alexandria*, tho' he was <sup>6</sup> Ordained in Palestina, by the Bishops of Cæsarea and Jerusalem, and <sup>7</sup> *Numidicus* was a Presbyter of the Church of Carthage, tho' he received his Orders elsewhere. Hence the Presbyters of a Church were not confined to a set number, as the Bishop and Deacons were, but were sometimes more, sometimes less; as fit Persons for that Office presented themselves, so were they Ordained, some of whom still remained in the same Church, where they received their Orders; and others went and served other Churches, every one going where the Providence of God did call him.

S. 14. But now their formal Ordination was by Imposition of Hands, usually of the Bishop and Presbyters of the Parish where they were Ordained: For this there needs no other Proof than that Injunction of St. Paul to Timothy, 1. Tim. 4. 14. Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.

As

<sup>6</sup> Καροπεια τι κατεγράψαντο επόκοτοι. Χρίστος διεπροσύνειον αὐτον τε διέτασσεν. Euseb. lib. 6. c. 8. p. 209.

<sup>7</sup> Numidicus Presbyter adscribatur Presbyterorum Carthaginensium numero. Cyprian. Epiz. 35. p. 84.

As for Imposition of hands, it was a Ceremony that was variously used in the Old Testament, from whence it was translated into the New, and in the Primitive Church used on sundry occasions, to no purpose here to enumerate: One of those Actions was, Ordination of Church-Officers, wherein, I think, it was never omitted. Thus *Novation* was *Ordained a Presbyter*<sup>8</sup> by *Imposition of Hands*.

<sup>8</sup> Κακησιδην τον αποβοτελειν κτι χρειν τον επισκοπον τον επιστρεψαντον χειρας εις αποβοτελειν πληρεγρ. Cornel. apud Euseb. lib. 6. cap. 43. p. 245.

<sup>9</sup> Χειρας εις αποβοτελειον αυτον τεδεικαστο. Apud Euseb. lib. 6. c. 8. p. 209.

And the Bishops of Cesarea and Jerusalem<sup>9</sup> *Imposed Hands on Origin* to make him a Presbyter. The Imposition of Hands being the Completion of Ordination, or the Final Act thereof;

for whosoever had past through the forementioned Examination and Attestation, and consequently to that had received the laying on of Hands, he was esteemed by all, as legally Ordained, and was ever after deemed to have sufficient Power and Authority to exert and discharge the Duty and Office of the Presbytership, to which by those Actions he was advanced and promoted.

§. 15. Here now I shall conclude what I designed to write, with respect to the first Particular, concerning the Peculiar Acts of the Clergy, under which I have discoursed distinctly of the Office, and Order of Bishops, Priests and Deacons, as also of several other things relating to their Charge and Dignity. As for those other Acts of theirs, which remain to be inquired

red into, I shall not meddle with them here; for tho' they may have some Rapport or Connexion to this Head, yet they more properly and immediately respect the third, unto which place therefore I shall refer their Discussion and Examination.

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## C H A P. VI.

S. 1. *The Peculiar Acts of the Laity proposed to be discoursed of. What were the Qualifications of Church-Membership.* S. 2. *The People, in some Cases, had Power to depose their Bishops.*  
 S. 3. *The Conjunct Acts of the Clergy and Laity proposed to be discoursed of. All Ecclesiastical Affairs were managed by their joint Endeavours.*

S. 1. Having in the former Chapters treated of the Peculiar Acts of the Clergy, I come now in this to speak something to the Peculiar Acts of the Laity, and to enquire into those Actions and Powers, which they exerted distinctly by themselves. And here it may not be amiss first of all to make an Enquiry into the Constitution of the Laity, that is, how and by what means they were first admitted to be Members of a Church, by Virtue of which Membership they were made Partakers of all those Powers, which we shall hereafter mention.

Now.

Now for Answer hereunto, in general,  
 \* Per Baptisma Spiritus sanctus accipitur, & sic a baptizatis & Spiritum sanctum consecutis ad bibendum calicem Domini pervenitur. Cyprian. Ep. 63. §. 5. p. 125.

all those that were baptized, were look'd upon as Members of the Church, and had a right to all the Priviledges thereof; except they had been guilty of gross and scandalous Sins, as Idolatry, Murder, Adultery, and such like; for then they were cast out of the Church, and not admitted again, till by a Penitent and holy Deportment they had testified their Grief and Sorrow for their unholiness and irregular Actions; for as Origen saith,

\* Ηγείται τον διάφανον εὐθύνην της προσκλήσεως τοποθετεῖν τοὺς περιπολοῦντας καὶ συνεργάζοντας μεταξύ τούτων. Contraria Celsium, lib. 3. p. 143.  
 \* Οὐτέποτε ἐν τοῖς οὐρανοῖς δρόμοι τῷ θεῷ τὰς κοινὰς δικαὶος σέχοντας εἰ μὴ ἀργοὶ τοῖς σπουδαῖς λανθάνοντες πολλοῖς εὐποιοῦσι τούτο. Origen contra Celsium, lib. 4. p. 198.

We do our utmost, that our Assemblies be composed of good and wise Men. So that none who are admitted to our Congregations, and Prayers, are vicious and wicked, except very rarely it may happen, that a particular bad Man may be concealed in so great a number.

But since the greatest part of Christians were adult Persons at their Conversion to Christianity, and admission into Church-Fellowship and Society, therefore we must consider the Prerequisites of Baptism, since that Sacrament gave them a Right and Title to that admission or reception.

Now those Persons who desighed to leave Heathenism and Idolatry, and desired to be Members of a Christian Church, were not pre-

fently

sently advanced to that degree, but were first continued a certain space of Time in the rank of the Catechumens, or the Catechised ones: These were Candidates of Christianity, who were to stay some time in that Order for these two Reasons: The one was, That they might be catechised and instructed in the Articles of the Christian Faith, from whence they were called Catechumens: And the other was,  
 \* that they might give demonstrat<sup>ions</sup> of the reality of their Intentions, by the Change of their Lives, and the Holiness of their Conversations.

Whilst they were in this Estate, or rather in a Preparitory thereunto,

<sup>1</sup> they were first privately instructed at home, till they understood the more

Intelligible Principles of Christianity, and then they were admitted into the first Rank of Catechumens, who are called by Tertullian

<sup>2</sup> Edocti, or, those that are caught.

These were permitted

<sup>3</sup> to come into the Church where they stood in a place by themselves,

<sup>18</sup> and were present at the Sermons, which were

adapted to their Capacities, being Discourses of

the Ordinary and less mysterious Truths of the Gos-

pel. If they behaved

\* Εἰσὶ τις τικαγίδες  
τοῦτον τὸ πλούτον τῆς  
πίστος. Idem Ibidem, p.  
142.

<sup>2</sup> De Prescript. adv. Ha-

ret. p. 89.

<sup>3</sup> Τικινδιάρις εἰσαγό-

μεν, οὐδὲ μὴ τοιωτες

τάγματος ἀρισταρχούσιοι  
γένονται πάντες. Origani-

contra. Cellum, lib. 311  
p. 142.

<sup>4</sup> Πλαγιοκλίσιοι τὰ βα-

στύνεται τὸ συνεχόμενον  
τοῦ πλούτου λόγον περι-

κοῦ ὄργανον περιτονεῖται  
Ibidem Ibidem, p. 143.

them-

themselves well in this Rank, then they were advanced to the Superior Rank of the Perfect; or, <sup>as Tertullian calls them,</sup> who stayed not only at the Lessons and

Sermons, but also at the Prayers, which were the conclusion of the first Service, and in a little time were baptized, and tarried with the Faithful at the Celebration of the Eucharist, or the Second Service.

This was the manner of Admission amongst the Ancients; none in those days were hastily advanced to the higher Forms of Christianity, but according to their Knowledge and Merit gradually arrived thereunto, being first instructed at home, then admitted to the Didactic part of the Publick, and then to the Supplicative part thereof. It was the wicked Policy of

<sup>2</sup> Quis Catechumenus, quis fidelis incertum est; pauper audient, pauper orant. *Tert. de Prescript. advers. Haret.* p. 88.

the Hereticks <sup>Indifferently to pray and bear with all,</sup> making no difference between the Faithful or the Catechumens: But the True Church distinguished and permitted not the Catechumens to enjoy the Privileges of the Faithful, till they had in a Sense merited them, which was, when thro' a considerable time of Trial they had evidenced the sincerity of their Hearts, by the Sanctity and Purity of their Lives, and then,

<sup>as Origen saith, we ini-</sup>  
<sup>tegrate them to our Fa-</sup>  
<sup>culty, & our status servitor sedulus et rufidus;</sup>  
<sup>namque recte sed recte non satis recte. *Contra Celiam,*</sup>  
<sup>lib. 3. p. 174.</sup>  
<sup>ries,</sup>

ries, when they have made a Proficiency in Holiness, and according to the utmost of their power, have reformed their Conversations. When they had changed their Manners, and rectified their Irregular Carriages; then they were washed with the Water of Baptism, and not before; for as *Tertullian* saith,

*We are not baptized, that we may cease to sin, but because we have already ceased.* Non ideo abluitur, ut delinquare desinamus, sed quia desinivimus. *De Penitentia*, p. 379.

As soon as they were Baptized they commenced Members of the Church Universal, and of that particular Church, wherein they were so baptized, and became actual Sharers and Exerters of all the Privileges and Powers of the Faithful.

§. 2. Now what the distinct and separate Powers of the Faithful were, must be next considered; several of them, to make the Discourse under the former Head complete, we touched there, as their Election and choice of their Bishops, their Attestation to those that were Ordained, and such like, which will be unnecessary and tedious to repeat here; and others of them cannot be well separated from their Conjunct Acts with the Clergy, but must with them be discoursed of in the next Head, so that there will be little or nothing to say here of their Discretive and particular Acts, save, that as they had Power to elect their Bishops, so if their Bishops proved afterwards scandalous and grossly wicked in Life, or at least Heretical in Doctrine; and Apostates from the Faith, they had Power to depose them, and to chuse others

in their rooms. This I must be forced also to mention in another place, so that for the Proof of it I shall urge only the Case of *Martialis* and *Basilides*, two Spanish Bishops, who for Apostacy and Idolatry, were deserted by their Parishes, who Elected *Felix* and *Sabinus* Bishops in their steads. After this Deposition *Martialis* and *Basilides* claim'd the Exercise of their Episcopal Authority, but their Parishes denied it to them; and that they might not seem to act by a Power, which belonged not unto them, they sent to several Bishops in *Africa*, to know their Judgment thereupon, who being convened in a Synod Anno 258, whereof *Cyprian* was President, approved and commended their Proceedings.

*Desiderio vestro divina præcepta respondent quibus jampridem mandantur voce coelesti, & Dei lege prescribitur, quos, & quales oporteat deferire altari in Leuitico præcipit Dominus & dicit. Homo, in quo fuerit macula & vitium: non accedit offerre dona Deo — nec sibi plebs blandiatur quasi immunitus esse à contagio delicti possit, cum Sacerdote, peccatore communicans — Propter quod plebs obsequens præceptis dominicis, & Deum metuens, a peccatore præposito separare se debet, nec sit ad Sacralegi Sacerdotis Sacrificia miscere; quando ipsa maxime habet potestuet vel eligendi dignos Sacerdores, vel indignos reficiandi.*

*Epiſt. 68. apud Cyprian. S. 1, 3, 4. p. 200, 201.*

*oblige*

oblige a People to separate from their wicked and ungodly Ministers; That they had not acted irregularly in what they had done; since as the People had the chief Power of choosing worthy Bishops, so also of refusing those that were unworthy: And many other such like Passages are to be found in that Synodical Epistle, which flatly assert the Peoples Power to depose a wicked and scandalous Bishop.

But however, tho' the People had such a Power appertaining to them, yet being subject to be guided by Giddiness, Envy or Pride, where Churches were regularly associated, and their Circumstances did permit it, they did not by virtue of their power alone, upon their own single Judgment depose their Bishop; but that their Actions might be the more Authentick and Unquestionable, they had their Complaints heard, and the whole Affair examined by the Synod to which they belonged, or by some other Bishops, who, if their Accusations were just and valid, might concur with them in the Deposition of their Bishop, and in the Election of a new one: And from hence it is, that we find the Power of Depositing Bishops ascribed to Synods, as *Paulus Samoatenus Bishop of Antioch*, was deprived by a Synod held in that place, and *Privatus Bishop of Lambese* was deposed by a Synod of ninety Bishops.  
 The same Method being observed in the Deposition of a Bishop, as in his Election. As a Bishop was elected by the

*Apoll. Epist. lib. 7. cap. 30. p. 282,*

*Non aginta Episcoporum clemensia condemnatum. Cyprian. Epist. 53. S. 81. p. 143.*

People; over whom he was to preside, and by the neighbouring Bishops, so was he deposed by the same ; both which things seem to be intimated in that Passage of the forementioned

<sup>8</sup> Quando ipsa maxime Synodical Epistle, where-  
habeat potestatem, vel in it is said, <sup>9</sup> That the  
eligiendi dignos Sacerdo- People chiefly has Pow-  
tes, vel indignos recu- er, either to chuse wor-  
fandi. Apud Cypr. Epist. thy Bishops, or to refusa  
68. §. 4. p. 201. unworthy ones. The word-

chiefly implying, that besides the People, some others were necessary to concur with them either in the Election or Deprivation of a Bishop ; and those were the neighbouring Bishops, or to speak more properly, that Synod to which they appertained ; of which Synods, of their Power and Authority, I shall discourse more largely elsewhere.

§. 3. Having thus briefly dispatched the Second Head, I now proceed to handle the Third, which respects the Conjoint Acts of the Clergy and Laity : In answer whereunto, I find, that, in general, all things relating to the Government and Policy of the Church, were performed by their joint Consent and Administra-

<sup>9</sup> Άρει τοις ἀνθρώποις υπάρχει τὸ γένος τοῦ μακαρίου, Ignat. Epist. ad Trall. p. 47.

<sup>10</sup> A primordio Episcopatus mei statuerim, nihil sine consensu plebis meas, privata sententia gerere. Cyprian. Epist. 6. §. 5. p. 17.

<sup>11</sup> Plebi legere te semper literas nostras. Cyprian. Epist. 55. §. 21. p. 144.

frations, <sup>10</sup> the People were to do nothing without the Bishop : And on contrary, <sup>11</sup> he did nothing without the knowledge and consent of his People.

When any Letters came from Foreign Churches, they were received, and read before the whole Church,

Church, and the whole Church agreed upon common Letters to be sent to other Churches. And so for all other matters relating to the Policy of the Church, they were managed by the common advice and Counsel of the Clergy and Laity, both concurred to the Discharge of those Actions, to recite every particular Act whereof would be extreamly tedious and fruitless. Wherefore in speaking hereunto, I shall confine my self to those of their Complex Acts, that regarded the Discipline of the Church, which being an Answer to the Second Part of our Enquiry, viz. An Enquiry into the Discipline of the Primitive Church, shall be the Subject of the following Chapter.

<sup>3</sup> Vicarias vero pro nobis, ego, & College & Fraternitas omnis, has ad vos literas mittimus  
*Idem, Ep. 58. §. 2 p. 163.*

<sup>4</sup> In commune tractabimus. *Cyprian. Epist. 6. 5. 5. p. 27.*

## C H A P. VII.

S. 1. *The Necessity, Quality, and Excellency of Discipline.* Six things propounded to be handled. 1. For what Faults Offenders were censured. 2. Who were the Judges that censured. 3. The manner of their Censures. 4. What their Censures were. 5. The Course that Offenders took to be absolved. 6. The manner of their Absolution. S. 2. Censures were inflicted for all sorts of Crimes, especially for Idolatry. S. 3. The whole Church were the Judges that composed the Ecclesiastical Consistory. The Executive

ecative Power lodg'd in the Clergy; and Legislative both in Clergy and Laity. It difficult Points some neighbouring Bishops assidet at the Decision of them. §. 4. The manner of their Censures. §. 5. Their Censures confiscted in Excommunications, and Suspensions of the deadfulness thereof. §. 6. The Course those Offenders took to be absolved. They first lay grovelling and weeping at the Church Doors. §. 7. Then admitted into the Bank of the Bascinettes. Their Behaviour during their time of Penance. §. 8. How long their Penance was. In some Cases the fixed Period anticipated; when and by the Penitents were examined by the Court, and if approved, then Absolved. §. 9. The manner of their Absolution. They came into the Church with all Expressions of Sorrow, publicly confessed the Sin for which they had been censured. The Church was tenderly affected with their Confession. §. 10. After Confession they were absolved by the Clergios. Imposition of Hands. §. 11. Then admitted to the Churches Peace. The Clergy generally restored only to Lay Communion.

§. 1. **A** ll Governments are necessitated to make use of Laws, and other Political Means, to preserve their Constitution. So the Church of Christ, which has a certain Government annexed to it, that it may preserve its self from Ruine and Confusion, has certain Laws and Orders for the due Regulation of her Members, and Penalties annexed to the Breaches thereof. But herein lies the difference between the one and the other; The Penalties and Executions

cutions of the former, are like its Constitution, purely Humane and Carnal; but those of the other are Spiritual; as Religion was at first received by Spiritual and Voluntary, and not by Carnal and Involuntary means: for as *Tertullian* says, ' It is not Religion, to force Religion, which ought to be willingly, not forcibly received. So by the same means it was

*Nec Religionis est cogere Religionem, quae sponte suscipi debet, non vi. Ad Scrpulum, p. 447.*

continued, and the Penalties of the Breach of it were of the same Nature also. The Churches Arms were Spiritual, consisting of Admonitions, Excommunications, Suspensions, and such like, by the wielding of which she Governed her Members, and preserved her own Peace and Purity. Now this is that which is called Discipline, which is absolutely necessary to the Unity, Peace, and being of the Church; for where there is no Law, Government or Order, that Society cannot possibly subsist, but must sink in its own Ruins and Confusions.

To recite the numerous Encomiums of Discipline that are interspers'd in the Writings of the Ancients, would be an endless Task: Let this one suffice out of *Cyprian*; ' Discipline, says he, is the Keeper of Hope, the Stay of Faith, the Captain of Salvation, the Fuel and Nutriment of a good Disposition, the Mistress of Virtue, that makes us perpetually abide in Christ, and live to God,

' Disciplina custos spei retinaculum fidei, Dux itineris salutaris, fomes ac nutrimentum bona indolis, magistra virtutis, facit in Christo manere semper ac jugiter Deo vivere, & ad promissa coelestia & divina paxnia pervenire. Hanc & letat salubre est, &

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aversari ac negligere letale. In Psalmis loquitur Spiritus sanctus; Continetur. Disciplinam, ne forte irascatur Dominus, & pereatis a via regia, cum exarserit contra eum super vos. Et iterum i peccatori autem dicit Deus, ad quid exceptis justificationes meas, & assumus testamentum meum per os tuum? Tu autem odisti Disciplinam, & abjecisti Sentences meos retro. Et deinceps legimus: Disciplinam quia abhicit, infelix est. Et te Salomonem mandata Sapientiae monentis accipimus: Fili, ne neglexeris disciplinam Domini, nec defederis ab eo correptus. Quem enim diligit Dominus corripit. Si autem Deus quem diligit, corripit, & ad hoc corripit, ut emendet, fratres quoque & maxime Sacerdotes, non oderunt: sed diligunt eos quos corripiunt ut emendent; quando & Deus per Hieremiam ante predixerit, & tempora nostra significaverit, dicens; & dabo vobis pastores secundum cor meum, & perficiens vos palcentes cum Disciplina. *De Disciplina & Habituo Virorum*, §. i. p. 265, 266.

and tend towards the Heresy and Divine Promises. This to follow is saving, but to despise and neglect is deadly. The Holy Ghost speaks in Psal. 2. 12. *Keep Discipline, lest the Lord be angry, and ye perish from the right way, when his wrath is kindled but a little against you.* And again, in Psal. 50. 16. *But unto the Sinner God said, What hast thou to do to declare my Law, and to take my Judgments into thy Mouth? Thou hatest Discipline, and castest my Words behind thee.* And again we read in Wisdom 3. 11. *He that casteth off Discipline is unhappy. And by Solomon we have received this command from Wisdom, in Proy. 3. 11. My Son, forget not the Discipline of the Lord, nor faint when thou art corrected; for whom the Lord loveth he correcteth. But if God corrects whom he loves, and corrects them that they may amend; Christians also, and especially Ministers,*

do not hate, but love those whom they correct, that they may amend; since God hath also foretold our Judge in Jer. 3. 15. And I will give you Pastors after my own Heart, and they shall feed you in Discipline.

Now this is that Discipline, viz. The Power and Authority of the Church exerted by her, for her own Preservation, in the censuring of her offending Members, that I am now to Discourse of; for the clearer apprehension whereof, of these six Queries must be examined into,

1. For what Faults Offenders were censured;
2. Who were the Judges that censured.
3. The manner of their Censures.
4. What their Censures were.
5. The Course that Offenders took to be Absolved.
6. The manner of their Absolution.

S. 2. As to the first of these, For what Faults Offenders were censured. I answer, for Schism, Heresie, Covetousness, Gluttony, Fornication, Adultery, and for all other Sins whatsoever, none excepted; nay, the holy and good Men of those days were so zealous against Sin, that they used the strictest Severities against the least appearances of it, not indulging or sparing the least Branch of its pestiferous Production, but smartly punishing the least sprout of it, its lesser Acts, as well as those that were more scandalous and notorious. *Cyprian* writes, that not only

<sup>7</sup> So was *Heliophilus* in *Cyprian. Epis. 38. S. 2d p. 90.*

<sup>8</sup> *Euseb. lib. 5. c. 16. p. 181.*

<sup>9</sup> *Origen. Hom. 7. in Genes. p. 94. Vol. 2.*

<sup>10</sup> *Origen. Ibidem.*

<sup>11</sup> *Cyprian. Ep. 52. S. 23. p. 118.*

<sup>12</sup> *Cyprian. Ep. 38. S. 2. p. 90.*

<sup>13</sup> *Origen contra Celsum. lib. 3. p. 142.*

<sup>14</sup> *Gra-*

<sup>1</sup> Ep. 1a. S. 3. p. 37. <sup>2</sup> Gravissima & extreme delicta, the greatest and most heinous Crimes, but even Minor Delicts, The Lesser Faults were punished by their Ecclesiastical Courts, so cutting off Sin in its Bud, and by the Excision of its lesser Acts and Extractions, preventing its more gross and scandalous Eruptions: That particular Sin which they most severely punished, and through the frequency of Persecutions had numerous Objects of, was Apostacy from the Truth, or a lapsing into Idolatry, which Crime was always prosecuted with the extremest Rigour; of which *Ninus*, *Clementianus* and *Pius* were sad Instances, who tho' they had for some time courageously endur'd their Prosecutions and Torments, yet at last, thro' the violence thereof, and the weakness of their Flesh, unwillingly consenting to the Heathen Idolatries, were for that Fault forced to undergo three years Pennance; and had it not been for their ancient Merits, must have underwent it much longer, as may be seen at large in the 53d Epistle of *Cyprian*: And thus by these and such like severe and rigorous Courses, those primitive Virtuoso's endeavoured to prevent sin, and to make all the Professors of the Christian Religion truly holy and pious;

<sup>3</sup> *Huius etiam sapientia est our utmost Endeavour to get perfect men, & to you, that our Assemblies & assemblies be composed of wise and honest Men.*

S. 3. As for the Judges that composed the Confistory or Ecclesiastical Court, before whom offending Criminals were

con-

convened, and by whom censured, they will appear to have been the whole Church, both Clergy and laity & not the Bishop without the People; nor the People without the Bishop, but both conjointly constituted that Supreme Triumvirate which censured Delinquents and Transgressors, as will be evident from what follows.

All the Power that any Church-Court exerted, was derived from that Promise and Commission of Christ, in Matthe. 16. 18y i go Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it: And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven; whatsoever thou shalt loose on Earth, shall be loosed in Heaven. Now this Power some of the Antients mention, as given to the Bishops. Thus Origene writes, That the Bishops applied to themselves this Promise that was made to Peter, teaching, That they had received the Keys of the Kingdom of Heaven from our Saviour, that whatsoever was bound, that is, condemned by them on Earth, was bound in Heaven; and whatsoever was loosed by them, was also loosed by Christ. Commentar. in Matthaeum, Tom. 12. p. 279. Vol. L

loosed

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Loosed in Heaven; which says he, may be considerately enough applyed to them, if they hold Pater's Confession, and are such as the Church of Christ may be built upon. And so also says Cyprian, Ecclesia super Episcopos constituta est, & omnis Ecclesia per episcopos leviter Ecclesiasticum propositum gubernatur. Epist. 27. §. 1. Others of the Antients

mention this Power, as given to the whole Church, according to that in Matt. 18. 15, 16, 17, 18. If thy Brother shall trespass against thee, go and tell him his Fault between thou and him alone; if he shall hear thee, thou hast gained thy Brother; but if he will not hear thee, take with thee one or two more; that in the mouth of two or three Witnesses every Word may be established; and if he shall neglect them, tell it unto the Church; but if he neglecteth to hear the Church, let him be unto thee as an Heathen and a Publican. Verily, I say unto you, Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven. By the Church here is to be understood, the whole Body of a particular Church or Parish, unto which some of the Fathers attribute

Si clausum putas Corinum, memento claves. e. Iesus hic Dominum Petrum, & per eum Ecclesie regipus. Scorpis. p. 612. the Power of the Keys, as Tertullian, If thou fearst Heaven to be shut, remember the Lord gave its Keys to Peter, and by him to the Church. And Potestas remittendo. Firmilian, The Power of sum peccatorum Apollinis data est, & Ecclesiis quas illi a Christo misse conseruent, & Episcopis qui eis Ordinatione vacatis successerunt. Apud Cyprian. Epist. 75. §. 14. p. 240. re-

remitting Sins is given to the Apostles, and to the Churches which they constituted, and to the Bishops who succeeded them. Now from this different attribution of the Power of the Keys, we may infer this, That it was so lodged both in Bishops and People, as that each had some share in it: The Bishop had the whole Executive, and part of the Legislative Power; and the People had a part in the Legislative, tho' not in the Executive. As for the Executive Power, by which I understand the formal Pronunciation of Suspensions and Excommunications, the Imposition of Hands in the Absolution of Penitents, and such like; that could be done by none, but by the Bishop, or by Persons in Holy Orders Deputed and Commission'd by him, as the Sequel will evince. But as for the Legislative, Decretive, or Judicatorial Power, that appertained both to Clergy and Laity, who conjunctly made up that Supreme Consistorial Court, which was in every Parish, before which all Offenders were tried; and, if found Guilty, sentenced and condemned.

Now that the Clergy were Members of this Ecclesiastical Court, is a thing so evidently known and granted by all, as that it would be superfluous to heap up many Quotations to prove it, so that I shall but just confirm it, after I have proved, that which may seem more strange; and that is, That the Laity were Members thereof, and Judges therein, being Sharers with the Clergy in the Judicial Power of the Spiritual Court. And this will most evidently appear by the consideration of these following

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ing Testimonies: The first shall be out of that place of *Clemens Romanus*, where he writes,

• Εἰ δικαίων καὶ λογίας  
χρημάτων, εἴ τις αὐτὸν  
τίνει, οὐτε βέλεσθαι  
ποιήσει τοιούτου πονηροῦ  
τοπλήσιος. Epist. ad Corin-

\* Who will say according to the Example of Moses, If Seditions, Contentions and Schisms are hapned because of me, I will depart, I will go wheresoever

Corinth. p. 69.

you please, and I will do what are enjoyned me by the People, so the Church of Christ be in Peace.

So *Origen* describes a Criminal as appearing

<sup>3</sup> Comment. in Mat. 22 πάσαις & ευκλητοῖς <sup>3</sup> Before the whole Church.

Toin. 13. p. 335. Vol. 1. And *Dionysius* Bishop of Alexandria in his Letter to *Fabius* Bishop of Antioch, speaks of one *Serapion*, that had fallen in the Times of Persecution, who had several times appeared before the Church, to beg their

Pardon, but <sup>4</sup> no one did ever take any notice of him.

But *Cyprian* is most full in this matter, as when two Subdeacons and Acolyths of his Parish, had committed some great Misdemeanors, he proffesses that he himself was not a sufficient Judge of their

<sup>4</sup> Hæc singulorum tra-  
ganda sit, & limanda  
plenius ratio— cum ple-  
be ipsa universa. Epist.  
28. §. 2. p. 64.

Crimes, but they ought to be tried by all the People. And concerning Fe-

licissimus the Schismatick, he writes to his People from his Exile, that, if it pleased God, he would come to them after Ester,

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ffer, and then that Affair should be adjusted according to their Arbitrement and Common Counsel. And in another place he condemns the rash Precipitation of some of his Presbyters in admitting the Lapsed to Communion, because of some Pacificatory Libels obtained from the Confessors, and charges them to admit no more till Peace was restored to the Church, and then they should plead their Cause before the Clergy, and before all the People. And concerning the same matter, he writes in another Letter to the People of his Parish, That when it should please God to restore Peace to the Church, and reduce him from his Exile, that then it should be examined in their Presence, and according to their Judgment.

So that the Confistory Court was composed of the People, as well as of the Bishop, each of whom had a negative Voice therein. On one side, the Bishop could do nothing without the People. So when several returned from the Schism of *Fortunatus*, and Bishop *Cyprian* was willing to receive them into the Churches Peace, he complains of the unwillingness of his People to admit them, and the great difficulties he had

Secundum arbitrium quoque vestrum & omnium nostrum Compone Consilium— ea quae agenda sunt disponere pariter, & lenare poterimus. Epist. 40. §. 1. p. 94.

Acturi & aud nos, & apud plebem universam causam suam. Epist. 10. §. 4 p. 36.

Cum pace nobis omnibus a Domino pius data ad Ecclesiam regnandi cæperimus, tunc exanimabuntur singula presertibus ac judicantibus vobis. Epist. 12. ad Plebem. §. 1. p. 37.

to

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to obtain their Consent, as he thus describes it in his Letter to *Cornelius Bishop of Romæ*,

\* O si posse, Frater charissime, istic interesse nobiscum, cum pravi isti & perversi de Schismate reveruntur, videres quis mihi labor sit persuadere patientiam Fratribus nostris, ut animi dolore soproxi recipiendis malis curandisque consentiam; vix plebi persuado, iuno extorqueo, ut tales patientur admitti. Epist. 55. §. 17. p. 143.

\* O my dear Brother, if you could be present with me, when those Men return from their Schism, you would wonder at what pains I take to persuade our Brethren to be patient, that laying aside their Grief of Mind, they would consent to the healing, and receiving of those that are sick; I can scarce persuade, yea, I extort a Grant from my People, that such be received to Communion. And on the other side, the People could do nothing without the Bishop; as when one of the three Bishops that Schismatically Ordained *Novatian*, came back to the Church and desired admission; the People alone could not receive him, without the Consent of the Bishop *Cornelius*; for else they would not have so earnestly press'd him for his permission, as we find they did.

\* Tres autem Angeli. Quare et nesciuntur. Cornel. apud Euseb. lib.

6. cap. 42. p. 244.

Thus then we have viewed the Members of the Spiritual Court, and have proved that they were all the Members, or the whole Body of the Church, Clergy as well as Laity, and Laity as well as Clergy; not one without the other, but both together.

But now, forasmuch as the People were encumbered with earthly Business, and it was not

possible

possible that they could constantly give their attendance, and narrowly search into every thing that should be brought before them: Therefore we may suppose, that the Members of the Presbytery, who, as was said before, under the Head of Ordination, were to be free from all Worldly Cares and Employments, were appointed as a Committee to prepare matters for the whole Court. An instance whereof we meet with in *Maximus, Urbanus, Sidonius*, and some others, that had joined in the Schism of *Novatian*, who being sensible of their Fault,

*Came into the Presbytery, and desir'd the Churches Peace; the Presbytery accepted of their Submission, and proposed it to the whole Church, who readily embrac'd it.*

In Presbyterium venerunt. — Quod erat consequens, omnis hic actus populo fuerit insinuandus. *Cyprian. Epist. 46. S. 2, 3. p. 104, 105.*

So that the Presbytery prepared matters for the whole Court, which Court was the Supreme Tribunal within the Limits of that Parish, before whom all matters that there occurred, were tried, and by whom all were judged; only when any great and difficult points were decided, 'tis probable it was the custom to desire the Bishops of the neighbouring Parishes to come over, and assist there in presence, that so their Censures might be the freer from any imputation of Partiality or Injustice. Thus when a nice Affair was to be determined at *Rome*, *Cornelius* desired five Bi-

\* *Adsuernit Episcopi quinque — ut firmato consilio, quid circa personam eorum observari deberet, consensu omnium statueretur. Cornel. ad Cyprian. Epist. 46. S. 2. p. 104.*

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*shops to assist, that so what they did might be firm and indisputable.*

§. 4. Having thus found out the Members of the Ecclesiastical Tribunal, the next thing to be consider'd, is the manner and Form of their Proceedings in the Exercise of their Judicial Power and Authority, which by Tertullian is described to be after this manner: When at their general Assemblies the other parts of Di-

*Ibidem etiam exhortationes, castigationes, & censura divina; nam & judicatur magno cum pondere, ut apud certos de: Dei conspectu, summumque futuri judicij præjudicium est, si quis ita deliquerit, ut à communicatione orationis, & conventus, & omnis sancti commercii relegate: Præsident probati quique Seniores, honorem istum non precio sed testimonio adepti. Apolog. cap. 39. p. 709.*

**Commerce.** Approved Elders preside there, who obtained that Honour by Testimony, not by Price. So that when the Consistory was sat, the Bishop and his assisting Presbyters, here called Approved Elders; but commonly the Presbytery presided and moderated all things there proposed and debated. Then the Offenders, if possible, were actually brought before them, (tho' the non-appearance of the Criminals was no impediment to their Proceedings) for notwithstanding they condemned them, and censured them not

not only for those Crimes, for which they were cited to appear, but also for their Contumacy and Stubbornness, as Cyprian writes, <sup>4</sup> the Proud and Obstinate are killed with the Spiritual Sword, whilst they are cast out of the Church; and <sup>5</sup> those that are stubborn and fear not God, but go off from the Church, let no Man accompany. But yet, I say, if possible, the Offenders personally appeared, that so their Crimes might be objected to them, to which they were to plead, as Cyprian says, that the Lapsed <sup>6</sup> were to plead their Cause before the Clergy and the whole Church. Then the Court consider'd the Defendant's Plea, as Cyprian writes, <sup>7</sup> that all things were debated in common amongst them. And if the Bishop and Majority of the Court judged their Defence insufficient, they were voted by their common Suffrage to be condemned and censured, as Cyprian writes, that <sup>8</sup> whoever was excommunicated, it was by the Divine Suffrages of the People. The Delinquent being thus cast, or found Guilty, the next thing that succeeded, was the formal Declaration of the Sentence of the Court, which was

<sup>4</sup> Spirituali gladio superbi & contumaces necancur, dum de ecclesia ejiciuntur. Epist. 62. §. 3. p. 170.

<sup>5</sup> Contumaces & Deum non timentes, & ab Ecclesia in totum recedentes, nemo comittetur. Epist. 64. §. 4. p. 191.

<sup>6</sup> Acturi & apud nos, & apud Plebem universam causam suam. Epist. 10. §. 4. p. 30.

<sup>7</sup> In commune tractabimus. Epist. 6. §. 5. p. 17.

<sup>8</sup> Secundum vestra divina suffragia conjurati. Epist. 40. ad Plebem. §. 1. p. 92.

dici volens. Qui eam dicit, inquit, eis Ave, communicat operibus eorum nequissimis. *Lib. 1. cap. 13. p. 63.*

them; and John forbids us so much as to wish them God speed, since by so doing we communicate with their Evil Works. And

*Tertullian* in that forementioned place writes,

\* A communicatione orationis & conventus, & omnis sancti commercii regeatur. *Apol. c. 39. p. 709.*

\* That the Delinquent was banished from the Communion of Prayers, Assemblies, and all holy converse; being look'd upon as one unworthy of hu-

mane Society, cast out of the Church of God here; and if impenitently dying in that condition, as certainly excluded the Kingdom of God hereafter. For as *Origen* writes on *Matt. 18. 18.* on which Text Excommunication is founded.

\* Ο τοῦτο διδύλωσθαι τὸν δικαίον μέτε δεσμόν, ὃς εἰς τὸν ἀδελφὸν δεσμόν αὐτὸν τὴν φύσην. Comment. in *Matt. Tom. 13. p. 336. Vol. 1.*

\* He that is condemned and bound by the Church on Earth, remains bound, none in Heaven unloosing him.

S. 6. No wonder then that Men in their right Senses were affrighted at the tremendous Misery of an Excommunicated Condition, and that when through their corrupt Natures and wicked Practices they had incurred that Sentence, they never left Fasting, Watching, Weeping, and the endurance of the severest Courses of Mortification, till they were absolved from it, and reinstated in God and the Churches Favour. Which brings me in the next place to search into the Course that Offenders took to be received.

received into the Church again, the usual Method whereof seems so have been thus:

All those that desired to be delivered from that miserable state, in the first place in a most penitent and humble manner came weeping and crying unto the Church-doors, where they lay prostrating on the ground, prostrating themselves at the Feet of the Faithful as they went into Church, and begging their Prayers to God for them. The Behaviour of these Men is thus elegantly express'd by the Clergy of the Church of Rome in a Letter to Cyprian, ' Let them, say they, knock at the Church-doors, but not break them; let them come to the Threshold of the Church, but not pass over it; let them watch at the Gates of the Celestial Tents, but armed with Modesty, by which they may remember they were Deserters; let them resume the Trumpet of their Prayers, but not to sound an Alarm to Battle; let them arm themselves with the Darts of Modesty, and retake that Shield, which by their Apostacy they left, that so they may

faria, patientia non otiosa; mittant legatos pro suis doloribus lacrymas; advocatione fungantur ex intimo pectore prolati genitus, dolorem probantes commissi primoris & pudorem. Epist. 31. apud Cyprian. S. 7. p. 71.

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be armed, not against the Church, which grooves at their Misery, but against their Adversary the Devil; a modest Petition, a basful Supplication, a necessary Humility, and an Indiscretions Patience will be advantageous to them; let them express their grief by their Tears, and their sorrow and shame for their Crimes by their Groans: So Tertullian, in the same manner describes one in this State;

by lying in Sackcloth and Ashes, by having a squallid Body, and a dejected Soul; by fasting, praying, weeping, groaning and roaring night and day; by throwing himself at the Clergies feet, and kneeling before the Faithful, begging and desiring their Prayers and Pardon,

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¶ 7. If the Ecclesiastical Court thought their Repentance to be real, and those external Expressions of Sorrow and Grief to proceed from suitable Affections of Heart, then they began to incline to some Terms of Remission and Reconciliation, and gave the Delinquents some hopes of it, by admitting them to come into the Church, and to stay at some part of Divine Service, but not at the whole of it, to communicate with the Faithful, till they had for a long space of time, which they then imposed on them, by their humble and modest Carriage gave good Proofs of their Sorrow and Repentance.

This fixed Time of Tryal was called, the Time of Penance, during which the Penitent

as he was now called, appeared in all the Formalities of Sorrow, with a coarse Habit, and a dejected Countenance, continually fasting and praying, lamenting and bemoaning the greatness and aggravations of his Sin and Wickedness, as may be seen in sundry places of the Fathers, all which to transcribe would be very tedious; wherefore I shall content my self with Translating a few Elegancies pertinent to this purpose, out of Cyprian's Book *De Lapsis*, wherein he thus inveighs against those, who in a state of Penance indulged themselves in the Delights and Enjoyments of the Flesh.

*Can we think that that Man weeps with his whole Heart, and with Fasting, Tears, and Sighs beseeches God, who from the very first day of his Offence daily frequents the*

*Lamentarium putamus ex toto corde juvenis, fletibus, planctibus, Dominum deprecari; qui ex primo criminis die lavacra quotidie celebrat, qui epulis affluentibus pastus, & sagina largiore distentus, cruditates suas postridie ruit,*

*nec cibos & potus suos cum pauperum necessitate communicat? Qui hilaris ac latus incedit, quomodo mortem suam deflet? An illa ingemiscit & plangit, cui vacat cultum pretiosæ vestis induere, nec indumentum Christi, quod perdidit, cogitare? Accipere pretiosæ ornamenti & monilia elaborata, nec Divini & Coelestis ornatus damna deflere; tu licet indumenta peregrina & vestes sericas induas nuda es; auro te licet & marginis gemmisque condecores, sine Christi decore deformis es. Et quæ capillos tuos inficis, vel nunc in doloribus definies, & quæ nigri pulveris ductu oculorum humiliamenta depingis, vel nunc lacrymis oculos tuos ablues. Si quem de tuis charis mortali exitu perdidisses, ingemisceres dolenter, & fieres: Facie inulta, veste murata, neglecto capillo, vultu nubilo, ore dejecto indicia miseroris ostenderes, animam tuam misera perdidisti— Et non acriter plangis, non jugiter ingemiscis?* §. 24.  
85. p. 285.

*Baths,*

Babbe, who indulging to his gluttonous Appetite this Day, vomits up his undigested Crudities the next day, and does not communicate of his Meat and Drink to the Necessities of the Poor? He that goes gay and jocund, how dash he bewail his Death? Does that Woman weep and mourn, who spends her time in putting on splendid Garments, and does not think upon the Garment of Christ, which she left? Who fecks after precious Ornaments and rich Jewels, and does not bewail the loss of the Heavenly and Divine adorning? Altho' thou puttest on cedarick Garbs and silken Garments, thou art naked; altho' thou beautifliest thy self with Gold and Pearls, without the Beauty of Christ thou art deformed: And thou who dyest thine Hair, now leave it off in this time of Penance; and thou who paintest thine Eyes, wash it off with thy Tears. If thou shouldest lose any one of thy dear Friends by Death, thou wouldest sorrowfully weep and howl, and express the greatness of thy Sorrow by thy disregarded Face, mourning Garments, neglected Hair, cloudy Countenance, and dejected Visage. Why, O Watch, thou hast lost thy Soul, and will not thou bitterly weep, and continually lament?

\* *Orae oportet impensis  
us & rogare, diem luctu  
transfigere, vigiliis noctes  
ac fletibus ducere, tem-  
pus omne lachrymosis la-  
mentationibus occupare,  
stratos solo adhaerere ci-  
neri, in cilicio & fordi-  
bess voluntari: post indu-  
mentum Christi perdi-  
tum, nullum hic iam velle vestitum: post Diaboli cibum  
malle jejunium.* S. 23. p. 286.

*Now therefore pray and supplicate more earnestly, pass the Day in weeping, the Night in watching and crying, both Night and Day in Tears and Lamentations, prostrate your selves upon the Ground,*

roll your selves in dust and ashes ; after having lost the Garment of Christ, have no cleaving here ; having tasted the Devil's Meat, abuse now no fast.

S. 8. How long these Penitentiary Stat-  
ions were, cannot be defined, since they differed, according to the Quality of the Offence and the Offender, according to the Circumstance of Time, and the Will and Pleasure of the Ecclesiastical Court who imposed them ; some were in the state of Penance two Years, some three, some five, some ten, some more, some even to their Lives ends ; but how long and rigorous soever their Penance was, they were patiently, humbly, and thankfully to endure it the whole time, being not absolved, till they had under-  
gone <sup>the legal and full</sup>  
*time of Satisfaction.*

It is true indeed, that in some extraordinary Cases the Prudence of the Church saw fit to dispense with the usual length and Severity of their inflicted Discipline,

as in <sup>6.</sup> *Case of Death,*  
<sup>7.</sup> *of an approaching Persecution, or, when a great multitude, and eminent leading Persons were concerned in the same Offence ; as in the case of Trophimus, which may be seen in the 52d Epistle of*

*Cyprian.* Besides these, the Confessors claimed the Privilege of restoring Penitents before the usual time ; which irregular and unreasonable

<sup>8.</sup> Legitimum & plenum  
tempus satisfactionis.  
*Cyprian. Epist. 59. S. 1.*  
p. 164.

<sup>6.</sup> Urgere exitus cooperit.  
*Apol. Cyprian. Epist. 13.*  
S. 1. p. 39,

<sup>7.</sup> Lapis pacem dandum  
esse, & eos ad predium  
quod imminent, armari &  
instrui oportere. *Apol.*  
*Cyprian. Epist. 54. S. 1.*  
p. 132.

Practice of theirs caused great Disturbances to the Church of Carthage in the Days of Cyprian, which may be seen at large in several Epistles extant in the beginning of his Works,

But laying aside these unusual Circumstances, the fixed Period of Penance was never anticipated ; but how long and severe soever it was, the Penitent cheerfully submitted to it.

When the appointed Time of Penance was ended, the Penitent applied himself to the Ec-

\* *Inspecta vita ejus qui agit penitentiam.* Cypr. Epist. 12. S. 1. p. 37.

clesiastical Court for Absolution, who examined his Demeanors and Actions, which if they ap-

proved and liked, they then proceeded to the formal assaying of him, of which in the following Sections.

¶. 9. On the appointed Day for Absolution, the Penitent, or he that was now to be absolved, came into the Church mourning and weeping, and expressing all external Indications of his Internal Sorrow : As when *Natalis*, a Roman Confessor, was absolved for his joining with the *Theodorian Heretics*, he came into the Church, as it is related by an ancient nameless Christian,

*Επειδη ουτον οι γραπτοι και απομνημονια της εκκλησιας απειδειν η δεκτων, οποιοσδεν καισαρι ή, η λαοιν — παλλητε τη δεινη η χειραφθων.* Apud Euseb. l. 5. c. 28. p. 197.

\* covered with Sackcloth and Ashes, throwing himself at the Feet of the Clergy and Laity, and with Tears in his Eyes begging their pardon and forgiveness. It being looked upon as very proper, that they should be admitted into the Church by Tears not

¶. Non minis sed precibus & lamentationibus.

Cypr. Ep. 55. S. 18. p. 143.

not by Threats; by Prayers, and not by Cur-  
ses.

Hence at this time for the greater Demon-  
stration of their Sorrow and Humility, they  
were to make a publick Confession of their Sin,  
styled by them *Exomologesis*, which was, as Cy-  
prian saith, 'A Confession'  
of their great and bespous Crime, and was a neces-  
sary Antecedent to Ab-  
solution, inasmuch as it was the Source and  
Spring of all true Repentance. For as Tertulli-  
an observes, 'Out of  
Confession is born Repen-  
tance, and by Confession  
comes Satisfaction.' And  
in many places of Cyprian the necessity of Con-  
fession is asserted; for as  
Tertullian says, 'Confes-  
sion as much diminishes the  
Fault, as Diffimulation ag-  
gravates it; Confession is  
the Advice of Satisfaction,  
Diffimulation of Con-  
tempt.'

And therefore he condemns those, who thro' shame deferred  
from Day to Day the Publication of their Sin,  
as 'more mindful of their  
shamefacedness, than of  
their Salvation: Like those  
who have a Disease in  
scientiam medentium vitant,  
fua pereunt.' *De Pænitentia*, p. 382.

*Exomologesis gravissimi atque extreimi delicti.*  
*Epist. II. §. 1. p. 32.*

'Satisfactio confessione  
disponitur, confessione  
pœnitentia noscitur. *De  
Pænitentia*, p. 380.

'Epist. 10. §. 2. p. 30.  
*Epist. II. §. 1. p. 32.*

'Tantum relevat con-  
fessio delictum, quantum  
diffimulatio exaggerat;  
confessio enim satisfac-  
tionis consilium est, diffi-  
mulatio contumacia. *De  
Pænitentia*, p. 380.

'Pudoris magis memo-  
res quam Salutis velut  
illi qui in partibus ve-  
recundioribus corporis  
contracta vexatione, con-  
& ita cum erubescentia  
their

their Secret Parts, through shame conceal it from the Chyrurgeons, and so with their Modesty die and perish. Confession therefore being so necessary, the greatest Offenders were not exempted from it ; as when Philip the Emperor, as Eusebius calls him, or rather Philip a Prefect of Egypt, would have joyned with the Faithful in the Church's Prayer, Bishop Babylas denied him admission, because of his enormous Crimes ; nor would he receive him, till he had made

<sup>\* Εὐαλογήσας.</sup> A.  
—<sup>† Εξολογίσειν.</sup> Cor-  
pud. Euseb. lib. 6. cap.  
34. p. 232.

a Publick Confession of his Faults. And accordingly when one of those Bishops that Schismati-

ally Ordained Novatian, returned as a Penitent, he came into the Church weeping, and

<sup>\* Εξολογίσειν.</sup> Cor-  
nel. agud. Euseb. lib. 6.  
c. 43. p. 243.

<sup>\* Confessing his Sin ;</sup> where we may observe, that it is said in the singular Number, his Sin, in εἰς αὐτὸς αὐλέγειν, which

intimates, that the Penitent's Confession was not only general, or for all his Sins in the gross ; but it was particular, for that special Sin for which he was censured ; consonant wherunto Cyprian, as before quoted, writes, that the Pe-

<sup>\* Exomologesin gravissimi atque extremi delicti.</sup>  
Epist. 11. S. 1. p. 32.

nitent confessed his most great and heinous Sin ; that is, that Sin for which he was so severely punished.

This Confession of the Penitents was made with all the outward Signs of Sorrow and Grief, which usually so affected the Faithful, as that they sympathized with them in mourning and

and weeping. Whence *Tertullian* exhorts the Penitent not through shame to conceal, but from a true Godly Disposition, to confess his Fault before the whole Church, and to weep and mourn for it, since they, being his Brethren, would also weep with, and over him. And so from the same Consideration, *Cyprian* exhorted the Lapsed, to this Penitent Confession, with our Tears, faith he, *join your Tears; with our Groans couple your Groans.*

¶ 10. As soon as Confession was over, there followed the formal Absolution, which was thus: The Person to be absolved, kneeled down before the Bishop and the Clergy, who put their Hands upon his Head, and bless'd him; by which external Ceremony the Penitent was declaratively and formally admitted to the Churches Peace. Thus *Cyprian* writes, that they received the Right of Communion by the Imposition of Hands of the Bishop and his Clergy. And that no one can be admitted to Communion, unless the Bishop and Clergy have imposed Hands on him. This being accounted the third and last general Requisite for the reconciling of Offenders, the two former being the undergoing a-

Ergo cum te ad frumentum grana protendis—  
aque illi cum super te lacrymæ agunt. De Pe-  
nitentia, A. 382.

Cum lacrymis nostris  
vestras lacrymas jungite;  
cum nostro gestis, ve-  
stros genitus copulate.  
De Lapsis, S. 27. A. 285.

Per impositionem ma-  
nus Episcopi & Cleri jus  
communicationis accipi-  
ust. Epist. 10. S. 2. p. 30.

Nec ad Communica-  
tionem venire quis possit,  
nisi prius illi & ab Epis-  
copo & Clero manus fu-  
it imposta. Epist. 12.  
S. 1. p. 37.

State

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state of Penance, and a publick Confession of their Sin; all which three are frequently mentioned together as such by *Cyprian*, as where he

\* Agant peccatores penitentiam justo tempore, & secundum disciplinæ ordinem ad exomologationem veniant, & per impositionem manus Episcopi & Cleri ius communicationis accipiant. *Epist. 10. S. 2. p. 22.*

other places he complains of the irregular and unadvised Actions of some of his Presbyters, that they admitted some of the Lapsed to Communion,

\* Ante idem penitentiam, ante Exomologationem gravissimè atque extremitate factam, ante manum ab Episcopo & Clero in penitentiam impositam, offere lapsis pacem, & Eucharistiam dare audeant. *Epist. 11. S. 1. p. 32.* and almost the same words are repeated, *Epist. 12. S. 1. p. 37.*

takers again of all those Privileges, which by their Crimes they had for a while forfeited: Only when an offending Clergy-man was absolved, he only was restored to Communion as a Lay-man, but never re-admitted to his Ecclesiastical Dignity. Thus when one of the Schismatical Bishops, that Ordained *Novatian*, returned to the Church, he was deprived of his Ecclesiasti-

says, *Let Offenders do Penance a set space of time, and according to the Order of Discipline, let them come to Confession, and by Imposition of Hands of the Bishop and Clergy, let them receive the Right of Communion.* And in

¶ 11. After the Penitents were absolved by imposition of Hands, then they were received into the Communion of the

Faithful, and made Partakers

Ecclesiastical Office, and admitted only to <sup>Excommunicatus aës λατιν.</sup> <sup>καὶ</sup> <sup>Eu-</sup>  
<sup>Communion. So</sup> <sup>lib. 6. cap. 43. §.</sup> <sup>243.</sup>  
 likewise Apostate or Lapsed Bishops were never restored again to their Office. The Reasons whereof may be seen in the 64th Epistle of Cyprian. And therefore *Basilides* a lapsed Bishop would have been extremely glad, if the Church would but have permitted him to communicate as a Layman. But yet I suppose that for every Fault Clergymen were not deprived of their Orders, but only according to the Greatness of their Crimes, and the Aggravation of them, since I find that *Maximus* a Presbyter of the Church of *Rome*, who had been deluded into the Schism of *Novatian*, was upon his Submission restored by *Cornelius*, to his former Office.

<sup>Satis libigatudans, si</sup>  
<sup>fibi vel Laicis governare continget. Apud</sup>  
<sup>Cyprian. Epist. 68. §. 17. p. 202.</sup>

<sup>Maximam Presbyterum locum suum agnoscere jussimus. Cornel.</sup>  
<sup>apud Cyprian. Epist. 46.</sup>  
<sup>§. 4. p. 105.</sup>

## C H A P. VIII.

§. 1. *Of the Independency of Churches.* §. 2. *Of the Dependency of Churches.* §. 3. *Of Synods, and the several kinds of them.* §. 4. *How often Synods were convened.* §. 5. *Who were the Members of Synods.* §. 6. *By whose Authority Synods were convened.* §. 7. *When convened, the manner of their Proceedings, a Moderator first chosen, what the Moderator's Office was.* §. 8. *Then they entered upon Business, which had relation either to Foreign Churches, or their own; with respect to Foreign Churches, their Acts were only advising.* §. 9. *With respect to their own Churches obliging. The End and Power of Synods enquired into.*

§. 1. **T**O that large Discourse of the Primitive Discipline, which was the Subject of the preceding Chapter, it will be necessary to add this Observation, that all those judicial Acts were exerted in and by every single Parish, every particular Church having Power to exercise Discipline on her own Members, without the Concurrence of other Churches; else in those places where there might be but one Church for several Miles round, which we may reasonably suppose, the Members of that Church must have travelled several, if not Scores of Miles, to have had the consent of other Churches, for the punishment of their Offenders: But there is no need to make this Supposition, since it was decreed by an African Synod,

nod, that every one's Cause should be heard where the Crime was committed, because that to every Pastor was committed a particular Portion of Christ's Flock, which he was particularly to rule and govern, and to render an account thereof unto the Lord. And so another African Synod, that decreed the Rebaptization of those that were Baptized by Heretics, thus conclude their Synodical Epistle to Pope Stephen, who held the contrary, *Whereas we know that some Bishops will not relinquish an Opinion, which they have embraced, but keeping the Bond of Peace and Concord with their Colleagues, will retain some proper and peculiar Sentiments, which they have formerly received; to these we offer no violence, or prescribe any Law, since every Bishop has in the administration of his Church, free liberty to follow his own Will, being to render an account of his Actions unto the Lord.*

After these two Synodical Determinations, it might be thought needless to produce the

*Statutum sit omnibus nobis, & æquum: sit pariter ac justum, ut unius cuiusque causa illic audiatur; ubi est crimen admissum, & singulis pastoribus portio gregis sit adscripta, quam regat unusquisque & gubernet rationem sui actus Domino redditurus. Apud Cyprian. Epist. 55. §. 16. p. 142.*

*Cæterum scimus quosdam quod semel imbibent nolle deponere, nec propositum suum facile mutare, sed salvo inter Collegas pacis & concordiae vinculo, quædam propria, quæ apud se semel sitt usurpatæ, retinere, qua in re nec nos vim cuiquam facimus, aut legem damus, cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem actus sui Domino redditurus. Apud Cyprian. Epist. 72. §. 3. p. 217.*

single Testimony of Cyprian, but that it shews us not only the practice of the Bishops of his

*\* Apud antecessores nostros quidam de Episcopis istic in provincia nostra dandam pacem moechis non putaverunt & in totum poenitentia locum contra adulteria clauerunt, non tamen a Coepiscorum suorum collegio recesserunt, aut Catholica Ecclesiae unitatem vel duritiam vel censuram suae obstinatione ruperunt, ut quia apud alios adulteris pax dabatur, qui non dabat de Ecclesia separaretur, manente concordia viaculo & perseverante Catholica Ecclesiae individuo Sacramento, actum suum disponit & dirigit unusquisque Episcopus, rationem propositi sui Domino redditurus. Epist. 52. §. 13. p. 118.*

Thus every Church was in this Sense independent; that is, without the Concurrence and Authority of any other Church; it had a sufficient Right and Power in its self to punish and chastise all its delinquent and offending Members.

§. 2. But yet in another Sense it was dependent, as considered

*\* Cum sit a Christo una Ecclesia per totum mundum in multa membra*

Age, but also of their Predecessors. *Amongst the ancient Bishops of our Province, saith he, some thought that no Peace was to be given to Adulterers, for ever excluding them from the Communion of the Church; but yet they did not leave their Fellow-Bishops, or for this break the Unity of the Catholick Church; and those that gave Peace to Adulterers, did not therefore separate from those that did not, but still retaining the Bond of Concord, every Bishop disposed and directed his own Acts, rendering an account of them unto the Lord.*

Thus every Church with other Churches, as part of the Church Universal, *\* There is but one Church of Christ,* saith Cyprian,

*Cyprian, divided through the whole World into many Members, and one Episcopacy diffused through the numerous Concord of many Bishops.*

divisa, item episcopatus unus Episcorum multorum concordi numerositate diffusus. Epist. 52. §. 13. p. 118.

A Particular Church was not the whole Church of Christ, but only a Part or Member of the Universal one; and as one Member of the natural Body hath a regard to all the other Members thereof, so a particular Church, which was but one Member of the Universal, had relation and respect to the other Members thereof. Hence tho' the Labours and Inspections of the Bishops were more peculiarly confined to their own Parishes, yet as Ministers of the Church Universal, they employed a general kind of Inspection over other Churches also, observing their Condition and Circumstances, and giving unto them an account of their own state and posture; as *Cyprian* inspected that of *Aries*, giving this as his Reason for it, that

'alio' they were many Pastors, yet they were but one Flock, and they ought to congregate and cherish all the Sheep, which Christ redeemed by his Blood and Passion. And the Clergy of the Church of

Nam et si pastores multi sumus, unum tamen gregem pascimus, & oves universas quas Christus sanguine suo & passione quæsivit, colligere & fore debemus. Epist. 67. §. 6. p. 199.

Rome thanked *Cyprian*, that he had acquainted them with the state of the Church in *Africa*; for say they, 'We ought all

' Omnes enim nos decet pro corpore totius Ecclesie, cuius per varias quasque provincias membra digesta sunt, excubare. Apud Cyp. Epist. 30. §. 4. p. 63.

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of us to take care of the Body of the whole Church, whose Members are distended through various Provinces. If the Bishop of one Church had any difficult Point to determine, he sent to another Bishop for his Advice and Decision thereof. As when *Dyonisius* Bishop of *Alexandria* had a critical Cause to determine, he sent to *Xystus* Bishop of *Rome*, to know

Καὶ τὸν ὄντως θελόνσ  
αυτούς Λίγαι, καὶ γρά-  
μμα αἰτήσασθαι. Apud  
Euseb. lib. 7. cap. 9. p.  
254.

his Opinion and Counsel  
therein. And so when  
there was some differ-  
ence at *Carthage* about  
the Pacificatory Libels of

the Martyrs, *Cyprian* writ to the Church of  
*Rome* for their Advice therein. For saith he,

\* Et dilectio communis  
& ratio exposcit, fratres  
charissimi, nihil concili-  
entiae vestrae subtrahere  
de his quæ apud nos ge-  
runtur, ut sit nobis cir-  
ca utilitatem ecclesiasti-  
ce administrationis com-  
mune consilium. Epist.  
29. p. 66.

Dearly beloved Bre-  
thren, both common Rea-  
son and Love require, that  
none of these things that  
are transacted here, should  
be kept from your Know-  
ledge; but that we should  
have your Counsel about  
Ecclesiastical Administra-  
tions. In these, and in

many other such like Cases, which would be  
needless to enumerate, there was a Correspond-  
ence between the particular Churches of the  
Universal one.

S. 3. But that that chiefly deserves our Con-  
sideration, was their Intercourse and Govern-  
ment by Synodical Assemblies, that is, by a  
Convocation of Bishops, Presbyters, Deacons,  
and Deputed Lay-men of several particular  
Churches, who frequently met together to  
maintain

maintain Unity, Love and Concord, to advise about their common Circumstances and Conditions, to regulate all Ecclesiastical or Church-Affairs within their respective Limits, and to manage other such like things, of which I shall more largely treat in the end of this Chapter.

That which must be spoken of in this Section is, the several kinds or sorts of Synods, the most august and supreme kind whereof, was an Universal or Oecumenical Synod, which was a Congregation of the Bishops and Deputies of as many Churches as would please to come from all Parts of the World: Of this sort I find but one within my limited space of the first three Hundred Years after Christ, and that was the *Council of Antioch*, Apud Euseb. lib. 7. cap. 30. p. 279. *Samosatenus*. Or if this will not pass for a General Council, there was no such one before that of *Nice*, which was held *Anno 325*. and so there was no one of this kind within that time to which I am confined.

But those Synods, which were very frequent within my prescribed time, were Provincial Synods, that is, as many particular Churches as could conveniently and orderly associate themselves together, and by their common Consent and Authority dispose and regulate all things that related to their Polity, Unity, Peace, and Order. What extent of Ground, or how many particular Churches each of such Synods did contain, cannot be determined; their Precincts were not alike in all places, but according as their Circumstances and Conveniences

would permit; so they forged themselves into these Synodical Assemblies, and were governed in common by those Synods, who were called the Synods of such or such a Province: As we read in *Cyprian* of the

<sup>1</sup> Coepiscopis nostris in eadem provincia constitutis; Epist. 67. S. 1. p. 198.

<sup>2</sup> In provincia nostra. Epist. 52. S. 13. p. 118.

<sup>3</sup> Per provinciam nostram. Ep. 42. S. 2. p. 99.

<sup>4</sup> Per provinciam. Epist. 55. S. 18. p. 143.

<sup>5</sup> Latius fusa est nostra provincia. Epist. 45. S. 2. p. 103.

<sup>6</sup> Apud nos & fere per provincias universas tenetur. ut— ad eam plebem cui præpositus ordinatur Episcopi ejusdem provinciæ proximi quique convenient. Epist. 68. S. 6. p. 202.

*Cyprian* frequently speaks of the Bishops of his Province, as the Bishops <sup>in</sup> our Province, and <sup>3</sup> throughout our Province, and <sup>4</sup> throughout the Province. And tells us, that his Province was very large, and that it was <sup>6</sup> the custom of his Province, and almost all other Provinces, that upon the Vacancy of a Parish, the neighbouring Bishops of that Province should meet together at that Parish to

*Ordain them a new Bishop.*

S. 4. How often these Provincial Synods were convened, is uncertain, since that varied according to their Circumstances, and their respective Customs. *Firmilian Bishop of Caesarea in Cappadocia* writes, that in his Province

<sup>7</sup> Per singulos annos in unum conveniamus. *Apud Cyp.* Epist. 75. S. 3. p. 236.

<sup>7</sup> they met every Year. And whosoever will consider the frequent Synods that are mentioned in *Cyprian*, will find that in his

his Province: they met at least once, and sometimes twice or thrice a Year.

S. 5. As for the Members that composed these Synods, they were Bishops, Presbyters, Deacons, and Deputed Laymen in behalf of the People of their respective Churches. Thus at that great Synod of Antioch, that condemned *Paulus Samosatensis*, there were present Bishops, Presbyters, Deacons, and the Churches of God, that is, Laymen that represented the People of their several Churches. So also we read in an ancient Fragment in *Eusebius*, that when the Heretic of the Montanists was fix'd and preach'd, the Faithful in Asia met together several times to examine it, and upon examination condemned it. So also when there were some Heresies in the Church of Carthage about the Restitution of the Lapsed, Cyprian writes from his Exile, that the Lapsed should be patient till God had restored Peace to the Church, and then there should be convened a Synod of Bishops, and of the Laity who had stood firm during the Persecution, to consult about, and determine their Affairs. Which Proposition was approved by Moses and Maximus, and other Roman Confessors, who liked the consulting

<sup>1</sup> Επικονος κατεστησεν  
επι καρκονα καται συνελεγεν  
κατα το Οικ. Εκ Επιφ.  
Synod. apud Euseb. l. 7.  
c. 30. p. 279.

<sup>2</sup> Τον δε κατα Ασιαν  
μων εις την ουρανο-  
την. &c. apud Euseb. lib.  
5. cap. 16. p. 181.

<sup>3</sup> Ut Episcopi plures in  
unum convenientes, pre-  
sente & stantium priebe-  
dispotere omnia consilii  
communis religiosus pos-  
simus. Epif. 14. §. 2.  
p. 41.

\* Consultis omnibus Episcopis, Presbyteris, Diaconibus, Confessoribus, & ipsis statim Laicis. *Apud Cyprian. Epist. 26. S. 4. p. 60.*

\* Collatione confiliorum cum Episcopis, Presbyteris, Diaconis, Confessoribus, pariter ac statibus Laicis facta, laporum tractare rationem. *Apud Cyprian. Epist. 31. S. 5. p. 70.*

\* Episcopi plurimi—cum Presbyteris & Diaconibus, praesente etiam plebis maxima parte. *Aet. Concil. Carthag. apud Cyprian. p. 443.*

riality and Appointment Synods were assembled. To this it will be replyed, That it must necessarily have been by their own, because in those Days there was no Christian Magistrate to order or determine those Affairs.

S. 7. When a Synod was convened, before ever they entred upon any Publick Causes, they chose out of the gravest and renownedst Bishops amongst them, one, or sometimes two, to be their Moderator or Moderators; as at the Council held at *Carthage, Anno 258.* *Cyprian* was Moderator or Prolocutor thereof.

*Aet. Concil. Carthag. ad Calcem oper. Cypr.*

ing \* of a Synod of Bishops, Presbyters, Deacons, Confessors, and the standing Laity, as also did the whole Body of the Clergy of the Church of Rome, who were willing, that that Affair \* of the Lapsed should be determined by the common Counsel of the Bishops, Presbyters, Deacons, Confessors, and the standing Laity. And thus at that great Council held at *Carthage, Anno 258.* there were present Eighty Seven \* Bishops, together with Presbyters, Deacons, and a great part of the Laity.

S. 6. If it shall be demanded by whose Authority and Appointment

thereof. And so we read of the Prolocutors of several Synods, that were assembled in divers parts of the World, to determine the Controversies concerning Easter: As *Victor Bishop of Rome was Prolocutor of a Synod held there.* *Palmas Bishop of Amatris Moderator of a Synod held in Pontus;* and *Irenæus Bishop of Lyons of another in France.* *Polycrates Bishop of Ephesus presided over a Synod of Asiatick Bishops;* and *at a Convocation in Palestina there were two Moderators,* viz. *Theophilus Bishop of Cæsarea, and Narcissus Bishop of Jerusalem.* The Office and Duty of a Moderator was to preside in the Synod, to see all things calmly and fairly debated and decreed; and at the conclusion of any Cause, to sum up what had been debated and urged on both sides, to take the Votes and Suffrages of the Members of the Synod; and last of all, to give his own. All this is evident in the Proceedings of the Council of *Carthage*, which are extant at the end of *Cyprian's Works*, *Cyprian being Moderator of that Council:* After all things were read and finished relating to the Question in hand, sums up all, telling the Synod what they had heard, and that nothing more remained to be done, but the Declaration of their Judgment thereupon. Accordingly thereunto the Bishops gave their respective Votes and Decisions; and last of all *Cyprian, as President, gave in his.*

S. 8. When the Moderator was chosen, then they entered upon the consideration of the Affairs that lay before them, which may be consider'd in a two-fold respect, either as relating to Foreign Churches, or to those Churches only of whom they were the Representatives. As for foreign Churches, their Determinations were not obligatory unto them, because they were not represented by them; and so the chiefeſt matter they had to do with them, was to give them their Advice and Counsel in any difficult Point, which they had proposed to them; as when the People of *Aſtorga* and *Emerita* in *Spain* had written to ſome *African* Churches for their Advice, what to do with their two Bifhops, who had lapsed in Times of Perſecution. This Caſe was debated in a Synod held *Anno 258*, whose Opinion thereupon is to be ſeen in their Synodical Epiftle, extant at large amongſt the Works of *Cyprian*. *Epift. 68*, p. 200.

S. 9. But with reſpect unto thoſe particular Churches, whose Repreſentatives they were, their Decrees were binding and obligatory, ſince the Regulation and Management of their Affairs was the general End of their Conve‐ning.

Various and many were the particular Ends of theſe Synodical Conventions, as for the pre‐vention of Injuſtice and Partiality in a Parish Consistory: As ſuppoſe, that ſuch a Consistory had wrongfully and unrighteouſly censured one of their Members, what ſhould that censured Person do, unleſs appeal to the Synod to have his Caufe heard there, as *Felicifſimus* did, who after he was excommunicated by his own Parish,

Parish, of which *Cyprian* was Bishop, had his Cause heard before a Synod, who ratified and confirmed the Sentence of Excommunication against him. And therefore we may suppose it to be for the prevention of Partiality and Injustice ; that in Lesser Asia<sup>7</sup> Offenders were usually absolved by the Synod, which met every Year. Synods also were assembled for the examining, condemning, and excommunicating of all Hereticks within their Limits, that so the Faithful might avoid and shun them : As *Paulus Samosatenus* was condemned by the Council of Antioch, for resolving of all difficult Points that did not wound the Essentials of Religion, or had relation unto the Discipline of the Church, as when there was some Scruple about the Time of baptizing of Children, a Synod of Sixty Six Bishops met together to decide it. And so when there were some Disputes concerning the Martyrs Power to restore the Lapsed, Synods were to be assembled to decide them. But why do I go about to reckon up Particulars, when as they are endless ; let this suffice in general, that Synods

<sup>6</sup> Literas ad te collagnostris manu sua subscriptas miserunt, qui auditis eis, quid senserint, & quid pronunciarint, et eorum literis discas. Cyp. Epist. 42. §. 5. p. 99.

per singulos annos conveniamus—at lapsis fratribus per penitentiam medela queratur. Firmata apud Cyprian. Epist. 73. §. 3. p. 236.

<sup>7</sup> Per singulos annos conveniamus—at lapsis fratribus per penitentiam medela queratur. Firmata apud Cyprian. Epist. 73. §. 3. p. 236.

Euseb. lib. 7. c. 30. p. 279.

Apud Cyprian. Epist. 59. p. 162.

<sup>8</sup> In unum convenientes—disponere omnia possimus. Apud Cyp. Epist. 14. §. 2. p. 41.

nods were convened for the Regulation and Management of all Ecclesiastical Affairs within their respective Jurisdictions, as *Firmilian*

\* Ut per singulos annos  
seniores & præpositi in  
unum conveniuntur ad  
disponenda ea quæ curæ  
nostræ commissa sunt.  
*Aud Cyriani. Epist. 73.*  
S. 3. p. 236.

writes, that in his Country *the Bishops and Presbyters met together every Year, to dispose those things which were committed to their charge.* Here they

consulted about the Discipline, Government, and External Polity of their Churches, and what means were expedient and proper for their Peace, Unity and Order, which by their common Consent they enacted and decreed to be observed by all the Faithful of those Churches whom they did represent.

He who denies this, must be very little acquainted with the ancient Councils, especially those which were held after the Emperors became Christians. The reason why we find not more Synodical Decrees of the three first Centuries, comes not, from that they judicially determined none, or required not the observance of them ; but from that, either they were not careful, or the Fury and Violence of the Times would not permit them to transmit them down to their Successors ; or through the length of time they are lost, and scarce any thing besides the Names of such Synods are now remembered ; and of Multitudes, neither Names nor Decrees are to be found : But yet there is enough escap'd the Fury of Persecution, and the length of time to convince us, that those Synods did decree those things, which they judged

ed expedient for the Polity, Discipline and Government of those particular Churches; that were within their respective Provinces; and required them to be observed by all the Members thereof.

Thus we find these following Canons determined by several Synods in Africa, viz:

1. That though a Delinquent had not endured the whole time of Penance, yet if he was very sick, and in danger of Death, he should be absolved.

2. That at the approach of a Persecution, penitent Offenders should be restored to the Churches Peace.

3. That Penance should not be hastily passed over, or Absolution be rashly and speedily given.

4. That all lapsed and apostate Clergymen, should upon their Repentance, be only admitted to Communion as Lay-men, and be never more capable of discharging or performing any Ecclesiastical Function.

5. That no Clergyman should be a Curator or Trustee of a last Will or Testament.

6. Statueramus. — Si periculum infirmitatis urge-ret, pacem sub ictu mortis acciperent. *Apud Cyprian. Epist. 54. §. 11. p. 132.*

7. Censuimus. — Pacem dandam esse, & eos ad praetium, quod imminet, armari & instrui oportere. *Ibidem.*

8. Ante legitimum & plenum tempus missio-nis. — pax ei conser-vetur. *Cyprian. Epist. 59. §. 1. p. 164.*

9. Dodorevit ieiunio-di homines ad poenitentiam quidem agendum posse admitti, ab Ordinatione autem Clerici atque Sacerdotali honore prohibesi. *Apud Cyprian. Ep. 68. §. 7. p. 202.*

10. Statutum sit, ne quis de Clericis & Dei ministris tutorem vel curatorem testamento suo constituat. *Apud Cyp. Epist. 66. §. 2. p. 394.*

And many other such like Synodical Decrees relating to the Discipline and Polity of the Church, we see to be met with in *Cyprian*, which were ever accounted Obligatory to all those Parishes who lived within those respective Provinces, and had their Representatives in those respective Synods ; for to what purpose else did they decree them, if it had been fruitless and ridiculous to have made frequent and wearisome Journeys, with great Cost and Pains, to have debated and determined those things, which they judged expedient for the Churches Well-being, if after all it was indifferent, whether they were obeyed, or not ?

But that their Decrees were binding, is adjudged by an African Synod of Sixty Six Bishops, held *Anno 254*,

who sharply rebuked a certain Bishop called Therapius, for breaking the Canons of a Synod, in absolving a certain Presbyter called Victor, before the time appointed by that Syn-

*Victori antequam penitentiam plenam egisset, temere Therapius, pacem dederit, quia nos satis movere, recessum esse à decreti nostri auctoritate.* *Apost. Cyp. Epist. 59. S. i. p. 164.*

nod was expired. Probably the Breaker of those Canons was to have been Deposed or Suspended, or some other severe Punishment inflicted on him, since the Bishops of this Synod speak as if they had moderated the Rigour of the Canons against Therapius, in that they were contented only with rebidding him for his rashness, and with strictly charging him, that he should do so no more.

*Satisfiat objurgare Therapium — quod temere hoc fecerit, & instruisse ne quid tale de cetero faciat.* *Ibidem.*

“*Sq another Synod in Africa decreed, that if any one should name a Clergy-man in his last Will and Testament for his Trustee, no Sacrifice should be offered for him after his Death.* (What the meaning of this Offering of Sacrifice after his Death is, I shall not shew here, since I must treat of it in another place.) Accordingly when *Geminus Victor Bishop of Furnis had by his last Will and Testament constituted Geminus Faustinus a Presbyter, his Trustee, Cyprian Bishop of Carthage, writ unto the Clergy and Laity of Furnis touching this matter, wherein he informethem,*

*That he and his Colleagues were very much offended that Geminus Victor had thus broke the Canons of the Synod; but that since he had done it, he hoped they would take care that he should suffer the Penalty annexed to the Breach thereof, that in conformity thereto they would not mention him in their Prayers, or make any Oblation for him, that so the Decree of the Bishops, which was religiously and necessarily made, might be observed by them.*

*Censuerunt ne quis frater excedens ad tam  
lam, vel curam Clericorum  
nominaret, ac si quis hoc  
fecisset; non offerretur  
pro eo, nec Sacrificium  
pro dormitione ejus celebretur. Apud Cyp.  
Epist. 66. S. 2. p. 195.*

*Graviter commoti sumus ego & collega mei-  
& ideo Victor, cum con-  
tra formam nuper in  
concilio a Sacerdotibus  
datum, Geminiū Fau-  
stiniū Presbyterum au-  
sus sic entrem consti-  
ere, non est quod pro  
dormitione ejus apud  
vos fiat oblatio, aut de-  
precatio aliqua nomine  
ejus in Ecclesia frequen-  
tetur, ut Sacerdotum de-  
cretum religiose & ne-  
cessariè factum servetur  
a nobis. Ibidem, S. 1, a.  
p. 195.*

To these two Instances we may add that of *Martialis* and *Basilides*, two Spanish Bishops, who for their falling into Idolatry in times of Persecution, were deprived of their Ecclesiastical Functions, and adjudged never more to be admitted to the Churches Communion in any other Quality than that of Laymen, which rigorous Sentence an African Synod defends,

<sup>3</sup> from the Authority of a General Council, who had before decreed, that such Men should only be admitted to Repentance, but be for ever excluded from all Clerical and Sacerdotal Dignities.

Maxime cum jam pri-  
dem decretum est, ejus-  
modi homines ad pœni-  
tentiam quidem agen-  
dam posse admitti, ab  
ordinatione autem cleri  
atque sacerdotali honore  
prohiberi. *Apud Cypr.*  
*Ep. 68. §. 8. p. 202:*

## C H A P. IX.

§. 1. Of the Unity of the Church, of Schism, defined to be a Breach of that Unity. The Unity of the Church, and consequently the Breach of it to be differently understood, according to the various Significations of the Word Church. §. 2. The Unity of the Church Universal considered Negatively and Positively; Negatively, it consisted not in an Uniformity of Rites, nor in an Unanimity of Consent to the non-essential Points of Christianity. The Rigid Imposers thereof condemned as Cruel and Tyrannical. §. 3. Positively, it consisted in an harmonious Assent to the Essential Articles of Faith. The Non-agreement

most therein called Schism, but not the Schism of the Ancients. §. 4. How the Unity of a Church Collective was broken; this neither the Schism of the Ancients. §. 5. The Unity of a particular Church consisted in two things, in the Members Love and Amity each towards other, and in the Peoples close adherence to their Bishop, or Parish-Church: The Breach of the former sometimes called Schism. §. 6. The Breach of the latter, which was a causeless Separation from their Bishop, the Schism of the Ancients. In how many Cases it was lawful for the People to separate from their Bishop. §. 7. A Separation under any other Pretence whatsoever, was that which the Fathers generally and principally meant by Schism, proved so to have been. §. 8. Farther proved from Ignatius. §. 9. Exemplified in the Schism of Felicissimus and Novatian. §. 10. An Objection answered touching the Schism of Novatian. How the Schism of one particular Church affected other Churches. §. 11. A Summary and Conclusion of this Discourse concerning Schism.

§. I. Having in the precedent Chapters discoursed of the Constitution and Discipline of the Primitive Church, I come now in this to treat of the Unity thereof, which I had a very great inclination to search into, since by the due understanding thereof we shall the better apprehend the Notion of the Ancients concerning Schism, because that Schism is nothing else but a Breach of that Unity, as will most evidently appear from the Quotations that we shall be forced to make use of in this Chapter.

154 The Constitution, Discipline, &c.

Now that we may know what the Breach of the Unity of the Church was, it is absolutely necessary first to know what the Unity itself was; for till we understand its Unity, it is impossible that we should understand the Breach thereof.

Now for the distinct apprehending hereof, we must remember the various Acceptations of the Word Church, as they are related in the beginning of this Treatise, and according to the different Significations thereof, so must its Unity be diversified, or be differently understood; and according to the different manner of its Unity, so must we apprehend the Breach thereof.

§. 2. If in the first place we reflect upon the Word Church, as signifying the Church Universal, or all those, who throughout the whole Earth profess Faith in Christ, then we may consider its Unity in this Sense either Negatively, wherein it did not consist; or Positively, wherein it did consist.

Negatively, it consisted not in an Uniformity of Rites and Customs: for every particular Church was at liberty to follow its own proper Usages: One Church was not obliged to observe the Rites of another, but every one followed its own peculiar Customs. Thus with respect to their Fast before Easter, there was a great Diversity in the Observation of it,

*\* in some Churches they*

*\* οἱ μὲν τὸ πόρτμα μίαν  
μηδέποτε εὐτίς προδιαίσθιε, οἱ δὲ οὐ τούτην μελέτας, οἱ  
δὲ τεωρεῖσθαι εἴησιν εἰς τὴν μηδέποτε συμβολὴν τὸν  
μητέραν δυστήνατες ἐπειδήδοται οἱ διαφορικοὶ εἰσιτεῖσθαι  
τὴν σημερινὴν τὴν τιμὴν εὐτίκησον. Iren. apud Euseb. lib. 5.  
cap. 24. p. 193.*

fasted one Day, in others two, in some more, and in others forty Hours, but yet still they retained Peace and Concord, the diversity of their Customs commanding the Unity of their Faith. So also the Feast of Easter its self was variously celebrated. The Asiatick Churches kept it on a distinct Day from the Europeans, but yet still they retained <sup>1</sup> Peace and Love, and for the diversity of such Customs, none were ever cast out of the Communion of the Church. So likewise writes Firmilian, <sup>2</sup> That in most Provinces their Rites were varied according to the Diversities of Diaries and Places, and that for this no one ever departed from the Peace and Unity of the Catholick

<sup>1</sup> Εἰς τὸν καθολικὸν εἰρήνην τὸν αὐτοῦ τοῦ θεοῦ εἰρήνην τοῦ θεοῦ. Idem Ibidem.

<sup>2</sup> In plurimis provinciis multa pro locorum & nominum diversitate variantur, nec tamen propter hoc ab Ecclesiæ Catholicae pace atque unitate aliquando discessum est. Apud Cyprian. Epist. 75. S. 5. p. 237.

Church. So that the Unity of the Church Universal consisted not in an Uniformity of Rites and Usages.

Neither in the next Place did it consist in an Unanimity of Consent to the Non-essential Points of Christianity, but every one was left to believe in those lesser matters, as God should inform him. Therefore Justin Martyr speaking of those Jewish Converts, who had adhered to the Mosaical Rites, says, that if they did this only through their Weakness and Imbecillity, and did not perswade other Christians to the observance of the same Judaical Customs, that " he would <sup>3</sup> Περιλαμβάνειν καὶ νοιτεῖν ἀνείπειν στοιχεῖα χριστιανῶν καὶ αὐτοῖς διῆγε. Dialog. cum Tryphon. p. 266. L 3 receive

receive them into Church-fellowship, and Communion.

Whosoever imposed on particular Churches the observance of the former of these two things, or on particular Persons the belief of the latter, they were esteemed not as Preservers and Maintainers, but as Violators and Breakers of the Churches Unity and Concord.

An Instance of the former we have in that Controversie between the Churches of the East and West, touching the time when *Easter* was to be celebrated. For when *Nicetas* Bishop of Rome had Excommunicated the Eastern Churches, because they continued to observe that Feast on a different time from the Churches of the West, not only the Bishops of the adverse Party; but even those of his own side condemned him as rash, heady, and turbulent, and writ several Letters about this Affair, wherein as the Historian writes,<sup>8</sup> they most sharply censured him.

<sup>8</sup> Πληκτικά περι τον εγκαθίστασθαι τον αρχιεπίσκοπον. Euseb. lib. 5. c. 24. p. 193.

As for the Latter, we have an instance thereof

in the Controversie that was between *Stephen* Bishop of *Rome*, and *Cyprian* Bishop of *Carthago*; touching the Validity of Hereticks Baptism: For when *Stephen* Anathematized *Cyprian*, because he held the Baptism of Hereticks to be null and void, other Bishops condemned *Stephen* as a Breaker and Disturber of the Churches Peace. And amongst others, *Firmilian* a Cappadocian Bishop, vehemently accuses him as such, because that he would impose upon others the Belief of such a disputable Point, which, says he, was never wanted to be done, but every

*every Church followed their own different ways, and never therefore broke the Unity and Peace of the Catholic Church, which now, saith he, Stephen dares to do, and breaks that Peace which the ancient Bishops always preserved in mutual Love and Honour. And therefore we find in the Acts of that great Council of Carthage convened to determine this matter, that when Cyprian summ'd up the Debates thereof, he exhorts his Fellow-Bishops from the imposing Humour and Temper of Stephen, ' It now remains, saith he, that every one of us declare our Judgments concerning this matter, judging no Man, or removing any one from our Communion, if he think otherwise than we do; for let none of us make himself a Bishop of Bishops, or by a Tyrannical Terror, compel his Colleagues to the necessity of obeying. So that the forcing a Belief in these lesser matters was Cruelty, and Tyranny in the Imposers thereof; who for such unreasonable Practices were look'd upon as Enemies to, and Violators of the Churches Concord, being the true Schismatics, inasmuch as they*

*Multa pro locorum & nominum diversitate variantur, nec tamen propter hoc ab Ecclesiæ Catholice pace atque unitate aliquando discessum est. Quod nunc Stephanus ausus est facere, rumpens aduersum vos pacem, quam semper antecessores ejus vobiscum amore & honore mutuo custodierunt.*

*Supereft ut de hac ipsa re singuli quid sentiamus, proferamus, neminem judicantes, aut a jure communionis aliquem, si diversum senserit amoventes. Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit. Cyprian. Carthag. apud Cyprian. p. 443.*

were the Cause of Schism and Division unto whom therefore may be applyed that Saying of

"*Judicabit eos qui Schismata operantur, qui sunt immanes, non habentes Dei dilectionem, sedamque utilitatem potius considerantes, quam unitatem Ecclesiae, propter modicas & quaslibet causas magnum & gloriosum corpus Christi confidunt & dividunt, & quantum in ipsis est, interficiunt, pacem loquentes & bellum operantes, vere liquantes culicem & camelum transglutientes.*

*Lib. 4. cap. 62. p. 292.*

*Irenaeus, 2. That at the last Day Christ shall judge those who cause Schisms, who are inhumane, not having the fear of God, but preferring their own advantage before the Unity of the Church, for trivial and slight Causes rent and divide the great and glorious Body of Christ, and as much as in them lies, destroy it ; who speak Peace, but wage War, truly straining at a Gnat, and swallowing a Camel.*

§. 3. But Positively, The Unity of the Church Universal consisted in an Harmonious Assent to the Essential Articles of Religion, or in an Unanimous Agreement in the Fundamentals of Faith and Doctrine. Thus Irenaeus having recited a Creed, or a short Summary of the Christian Faith, not much unlike to the Apostles

Creed, immediately adds,

"*Hanc igitur prædicationem & hanc fidem adpta Ecclesia, quamvis dispersa in ~~unum~~ so mundo diligenter conservat, ac si in una eademque domo habitat : Ac similiter iis fidem habet, ac si unam animam unumque & idem cor haberet : atque uno consensu hæc prædicat, docet ac tra-*

*The Church having received this Faith and Doctrine, although dispersed through the whole World, diligently preserves it, as tho' she inhabited but one House, and accordingly she believes these things, as tho' she had but one Soul and one Heart, and consonantly*

seriously preaches and teaches above things, &c. & so few bad but one *Mosab*; for alio<sup>t</sup> there are various Languages in the World, yet the Doctrine is one and the same; so that the Churches in Germany, France, Asia, Ægypt or Lybia, have not a different Faith; but as the Sun is one and the same to all the Creatures of God in the whole World: So the Preaching of the Word is a Light that enlightens every where, and illuminates all Men that would come to the knowledge of the Truth. Now this Bond of Unity was broken, when there was a Recession from, or a Corruption of the true Faith and Doctrine, as *Irenaeus* speaks concerning *Tatian* the Father of the Encratites, that as long as his Master *Justin Martyr* lived, he held the sound Faith, but after his Death falling off from the Church, he shaped that new Form of Doctrine. This Unity of the Church in Doctrine, according to *Hegeſip-*  

• Ἀποστὸς τὸν ἀκαλοῦθον.  
Apud Euseb. lib. 4. cap. 29. p. 150.

ps., continued till the Days of *Simeon Cleopas* Bishop of Jerusalem, who was Martyred under *Trajan*; but after that false Teachers prevailed, such as the *Simonians*, *Marcionists*, *Valentinians*, and

<sup>1</sup> Από την παλαιά χριστιανική πατριαρχίας, πατριαρχών, πατριαρχών τοις διάφοροις κατέβασαν την επιστολή της συγκλητούς φανερωμένοις λόγοις χτιζει την Θεού ψηφιστή της Χριστού αυτήν. Apud Euseb. lib. 4. cap. 22. p. 143.

and others,<sup>5</sup> from whom sprung false Christs, false Apostles, and false Prophets, who by their corrupt Doctrines against God and his Christ, divided the Unity of the Church. So that the Unity of the

Church Universal consisted in an agreement of Doctrine; and the Corruption of that Doctrine was a Breach of that Unity, and whoever so broke it, are said to divide and separate the Unity of the Church, or which is all one, to be Schismatics. So Irenæus writes, that those that

<sup>6</sup> Scindunt & separant unitatem Ecclesiæ. Lib. 4. cap. 43. p. 278.

<sup>7</sup> Diabolus Hæreses inventit & Schismata, quibus subverteret fidem, veritatem corrumperet, scinderet unitatem. *De Unitate Ecclesia* §. 2. p. 295.

introduced new Doctrines,<sup>8</sup> did divide and separate the Unity of the Church. And Cyprian writes, that <sup>9</sup> the Devil found out Heresies and Schisms, by which he might subvert the Faith, corrupt the Truth, and divide the Unity. But now for Distinctions sake the Breach

of this Unity was commonly called Heresie, and the word Schism generally applyed to the Breach of the Churches Unity in another sense, of which more in the other Sections.

§. 4. If in the next place we consider the Word Church collectively, as denoting a Collection of many particular Churches, in which

<sup>•</sup> In provincia Africa & Numidia Ecclesiam Dominij. Epist. 71. §. 4 p. 214. Sense it is once used in <sup>8</sup> Cyprian. Then its Unity may have consisted in

in a Brotherly Correspondence with, and affection toward each other, which they demonstrated by all outward Expressions of Love and Concord, as by receiving to Communion the Members of each other,  
*Apud Euseb. lib. 5. cap.*  
as *Irenaeus* mentions,  
was observ'd between 24. p. 193.

the Churches of *Rome* and *Asia*, in mutually advising and assisting one another by Letters, or otherwise, of which there are frequent instances in the Ancients, and especially in *Cyprian's* Epistles, and in manifesting all other Marks and Tokens of their Love and Concord. Now this Unity was broken, when Particular Churches clash'd with each other; when from being possess'd with Spirits of Meekness, Love and Charity, they were inflamed with Hatred, Rage and Fury against each other. A sad Instance whereof we have in that Controversie betwixt *Cyprian* and *Stephen*, or rather between the Churches of *Europe* and *Africa*, touching the Validity of Heretical Baptism, wherein those good Men were so far transported with Bitterness and Rancour against each other, that they interchangeably gave such harsh Language and invidious Epithets, as are too odious to name, which if the Reader be curious to know, he may find too much of it in *Cyprian's* Epistles.

Or if several particular Churches had for the promotion of Peace, Unity and Order, regularly disposed themselves into a Synodical Government and Discipline, as was always done when their Circumstances and Conveniences would permit them; then whoever broke or violated

violated their reasonable Canons, were censured as turbulent and factious, as it hath been evidenced in the former Chapter, and needs no farther Proof in this; because that the Schism of the Ancients was not a Breach of the Churches Unity in this Sense, *viz.* as denoting or signifying a Church Collective.

S. 3. But Schism principally and originally respected a particular Church or Parish, tho' it might consequentially influence others too. Now the Unity of a particular Church consisted in the Members Love and Amity toward each other, and in their due Subjection or Subordination to their Pastour or Bishop: Accordingly the Breach of that Unity consisted in those two things, either in a Hatred and Malice of each other, or in a Rebellion against their Lawful Pastour, or which is all one, in a ~~malicious~~ Separation from their Bishop, and those that adhered to him.

As for the first of these, there might be Envies and Discords between the Inhabitants of a Parish, without a formal Separation from Communion, which Jars and Fewds were called Schism; an Instance whereof we find in the Church of Corinth, unto whom St. Paul objected in 1 Cor. 11. 18. *When ye come together in the Church, I bear that there be Divisions, or as it is in the Original, *quæsæ, Schisms amongst you.** Here there was no separate Communion, for they all came together in the Church, and yet there were Schisms amongst them, that is, Strifes, Quarrels and Discords. And as far as I can perceive from the Epistle of Clemens Romanus, which was writ to appease another Schism

Schism in the same Church of Corinth, there were then only Troubles and Differences, without any actual Separation. But on this I shall not enlarge, because it is not what the Ancients ordinarily meant by Schism.

§ 6. But that which they generally and commonly termed Schism, was a Rebellion against, or an ungrounded and causeless Separation from their Lawful Pastour, or their Parish-Church. Now because I say, that a causeless Separation from their Bishop was Schism, it will be necessary to know how many Causes could justify the Peoples Desertion of their Pastour, and these I think were two, or at most three; the first was Apostacy from the Faith, or when a Bishop renounced the Christian Faith, and through fear of Persecution embraced the Heathenish Idolatries, as was done in the case of *Martialis* and *Basilides* two Spanish Bishops, and was justified by an African Synod, as is to be seen throughout their whole Synodical Epistles, still extant amongst those of Cyprian's. The second Cause was Heresy, as *Irenaeus* faith, "We must fly far off from all Hereticks." And *Origen* allows the People to separate from their Bishop, "if they could accuse him of false and Heretical Doctrine."

*Basilidem & Martialis libellis Idololatrie commaculatos — Episcopatum gerere, & Sacerdotium Dei administrare non oportere. Epist. Synod. apud Cyprian. Epist. 68. §. 1. p. 200.*

"Oportet longe fugere ab eis. Lib. I. cap. 13. p. 63.

"Si habueris accusacionem doctrinae peccatis, & alienorum ab Ecclesia Dogmatum. *Hemit. 7. in Ezechiel.*

A third Cause was a scandalous and wicked Life, as is asserted by an *African* Synod held Anno 258. whose Exhortations and Arguments to this purpose may be seen at large in their Synodical Epistle, still extant in *Cyprian*, Epist. 68. p. 200. out of which several Passages pertinent to this occasion, have been already cited in the sixth Chapter of this Treatise, to which I must refer the Reader. Of this mind also was *Irenaeus* before them, who

<sup>4</sup> Qui vero Presbyteri serviant suis voluptatibus, & non præponunt timorem Dei in cordibus suis; sed contumelii agunt reliquos, & principalis confessionis tumore elati sunt, & in absconsis agunt mala—ab omnibus talibus absistere oportet. Lib. 4. cap. 44. p. 278.

writes, <sup>5</sup> That as for those Presbyters, who serve their Pleasures, and have not the fear of God before their Eyes, who contumeliously use others, are lifted up with Pride, and secretly commit wickedness, from all such Presbyters we ought to separate. Origen indeed seems to be of another mind, and thinks that the Bishops Immorality in Life could not justifie his Parishes Separation, <sup>6</sup> He, saith he, that hath a care of his Soul, will not be scandalized at my Faults, who am his Bishop, but considering my Doctrine, and finding it agreeable to the Churches Faith, from me indeed he will be averse, but he will receive my Doctrine according to the Precept of the Lord, which saith, The

<sup>7</sup> Qui curam habet vitæ suæ, non meis delictis qui videor in Ecclesia prædicare scandalizabitur, sed ipsum dogma considerans, & pertractans Ecclesia fidem, à me quidem aversabitur, doctrinam vero suscipiet secundum præceptum Domini, qui ait, supra Cathedram Moysi federunt Scribe & Pharisæi, omnia enim quæcunque vo-

*The Scribes and Pharisees sit on Moses his Chair, whatever therefore they say unto you bear, and do, but according unto their Works do not, for they say and do not : That Scripture is of me, who teach what is good, and do the contrary, and sit upon the Chair of Moses as a Scribe or Pharisee ; the Precept is to thee, O People, if thou canst not accuse me of false Doctrine, or Heretical Opinions, but only beholdest my wicked and sinful Life ; thou must not square thy*

*Life according to my Life,*

*but do those things which I speak. Now whether Irenæus, or an African Synod, or Origen be to be most credited, I leave the Learned to judge, tho' I think they may be both nearer reconciled than they seem to be, Irenæus and that Synod affirming, that the People of their own Power and Authority might immediately, without the concurrent Assent of other Churches, upon the Immorality and Scandal of their Bishop, leave and desert him ; Origen restraining the People from present Execution, till they had the Authority of a Synod for so doing ; for thus he must be understood, or else he will contradict all other Writers, it being avouched by all, that Synods did depose all those Bishops that were guilty of criminal and scandalous Enormities.*

as

bis dicunt audite & facite, juxta autem opera illorum nolite facere ; dicunt quippe & non faciunt : iste fermo de me est, qui bona doceo, & contraria gero & sum sedens supra cathedram Moysi quasi Scriba & Phariseus ; præceptum tibi est, O Popule, si non habueris accusacionem Doctrinæ pessimæ, & alienorum ab Ecclesia dogmatum, conspexeris vero meam culpabilem vitam, atque peccata, ut non habeas juxta dicentis vitam tuam instituire, sed ea facere quæ loquor. *Homil. 7. in Ezechiel.*

as *Privatus Bishop* of Lambese was deposed by

\* Ob multa & gravia delicta. *Cyprian. Epist. 55. S. 11. p. 140.*

a Synod of Ninety Bishops, "for his many and heinous Crimes."

S. 7. But now excepting these three Causes of Apostacy, Heretie and Immorality, it was Schism in a Parish to leave their Minister, or to set up another Bishop against him ; for tho' they at first chose their Bishop, yet their Bishop being on their Choice approved and confirmed by the neighbouring Bishops, they could not dethrone him, without truly assigning one of those forementioned Causes ; for this was to gather a Church out of a Church, to erect a new Altar and a new Bishop, which could not be in one Church ;

? Deus unus est, & Christus unus, & una Ecclesia, & Cathedra una supra Petrum Domini vice fundata ; aliud altare confititai, aut Sacerdotium novum fieri prater unum Altare & unum Sacerdotium non potest : Quisquis alibi collegerit, spargit, adulterum est, impium est, quocunque humano furore inficietur, ut dispositio divina violetur. *Epist. 40. S. 4. p. 93.*

\* Neque enim aliunde nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitat. *Epist. 55. S. 6. p. 138.*

"God is one, Christ is one, the Church is one, the Rock on which the Church is built is one ; wherefore to erect a new Altar, and constitute a new Bishop, besides the one Altar and the one Bishop, is impracticable ; who soever gathers here, scatters ; so to do is adulterous, impious, sacrilegious, mad and wicked. From hence, says Cyprian, Schisms do arise, that the Bishop is not obeyed ;

and

and it is not considered that there ought to be, but one Bishop, and one Judge in a Church at a time.

And this is the Rule and Source of Schismatics, that through their swelling Pride they contemn their Bishop, and so they go off from the Church, so they erect a profane Altar, and so they rebel against the Peace of Christ, and the Ordination and Unity of God. And again, From thence proceed Schisms, that the Bishop who is but one, and presides over the Church, is contemned, by the proud Presumption of Men, and he that was thought worthy by God, is esteemed unworthy by Men. And again, The Church is the People united to their Bishop, and the Sheep adhering to their Pastour; the Bishop is in the Church, and the Church in the Bishop; whosoever are not with the Bishop, are not in the Church, and those do-

Dei non habentes obrepint, & latefuit apud quosdam communicate se credunt, quando Ecclesia, quæ Catholica una est, scissa non sit, neque divisa, sed sic utique connecta, & coherentia sibi invicem Sacerdotum glutino copulata. Epist. 69. §. 7. p. 209.

in vain flatter themselves, who having not Peace with God's Priests, creep about, and privately communicate with some, as they think, when the Catholic Church is not divided, but connexed and coupled together by the Unity of its agreeing Bishops. Whoever therefore should causelessly desert his Bishop, and solicit others so to do, was a true Schismatick, since in so doing

<sup>1</sup> Cum Episcopo portionem plebis dividere, id est, à pastore oves, & filios à parente separare, & Christi membra dispare. Epist. 38. S. 1.  
p. 90.

<sup>2</sup> be divided a Portion of the Flock with the Bishop, separated the Sheep from their Pastour, and dissipated the Members of Christ.

From these Quotations

then it is apparent, that

the Primitive Schism respected only a particular Church, and consisted in a Person's Separation from Communion with his lawful Bishop without a just and authentick Cause ; when any one should set up a particular Church in a particular Church, in opposition to the lawful Bishop thereof, and should draw away the Inhabitants of that Parish from the Communion of their legal Minister, setting up distinct Meet-

ings and <sup>4</sup> Conventicles, as Cyprian calls them.

This was true Schism ; for as Ignatius says, whosoever so assembled <sup>5</sup> were not congregated legally according to the Command : And <sup>6</sup> whosoever officiated without the Bishop, sacrificed to the Devil.

<sup>1</sup> Conventicula sibi diversa constituant. De unitat. Eccles. S. 10.  
p. 299.

<sup>2</sup> Μη βεβαιος κατ' επολων συναγεγιουσα. Ad Magnes. p. 32.

<sup>3</sup> Ο λαζεγ όμοιοις πιστοσεων τις διαβόλοις άδι. Epist. ad Smirn.  
p. 7.

S. 8. This Notion now of Schism gives us a clear Reason, why we find in Ignatius so frequent and Pathetick Injunctions of Obedience to, and Unity with our respective Pastours, of avoiding all Divisions, and closely adhering to them; because a deserting of them, or a separating from them, was a Commission of this horrid and detestable Sin of Schism; as will appear from these following Exhortations and Instructions of his, with which every Leaf almost of his Epistles are fraught and furnished,

All you of the Church of Smirna obey your Bishop as Jesus Christ did the Father, and the Presbytery as the Apostles, and honour the Deacons according to the Command of God. Let nothing of Ecclesiastical Services be done without the Bishop; let that Communion only be esteemed valid, which is performed by the Bishop, or by one permitted by him. Wherever the Bishop is, there let the People be; as where Jesus Christ is, there the Catolick Church is; it is not lawful without the Bishop, or one permitted by him, to baptize or celebrate the Eucarist; this is pleasing unto God, that so whatsoever is done may be firm and Legal.

M 2

Πάντες τῷ ὅπισκοπῷ  
ἀκολουθεῖτε, ὡς Ἰησος  
Χειρὸς τῷ πατεῖ, καὶ τῷ  
πρεσβύτερῳ ὡς τῷ πατεῖ  
στόλοις τὸς ἐμακάρου ἐρ-  
γάσασθε. ὡς Θεοῦ ἐπίλογος.  
Μηδεὶς χωεὶς τῷ ὅπισκοπῷ  
ἢ πρεσβύτερῳ ἀνεχόντων  
εἰς τὴν ἐκκλησίαν, ἀμέν  
ἡ βεβαία εὐχαριστία γνιᾶται,  
ἢ νέον ἢ ὅπισκοπὸν γένεται,  
ἢ ἄν αὐτὸς ὅπισκοπός, ἢ  
ἄν φαντα ὁ ὅπισκοπός,  
ἔκει τῷ πλήθει τοῦ, ἀσ-  
τερὶ δῆτε ἄν ἢ Χειρὸς· Ἰησος,  
ἔκει ἢ γαδολικὴ ἐμμανία  
ἢ ἔχοντες χωεὶς τῷ ὅπισ-  
κοπῷ εἴτε Βαπτίζειν, εἴτε  
ἀγάπτειν ποιεῖν, ἀλλ' ὃ  
ἄν εγείνονται ποιεῖται, τό-  
το καὶ τῷ Θεῷ ἐνέργε-  
σον, οὐα δοφαλεῖς οὐ καὶ βε-  
βαλον πάντα ὁ πρεσβύτερος.  
Epist. ad Smirn. p. 6.

3 Have

\* Τῷ ἀποκότῳ φευσίχριτον  
τὸν καὶ θεὸς υμῖν αὐτοῖς πο-  
λέον ἐγώ τὸν ἀποκοτοῦσθον αν-  
τὶ τοῦ ὄποκότης, πρεσβυτέ-  
ρους δικονούς καὶ μηδὲν αὐ-  
τὸν μοι τὸ μετὰ γένοισο  
χειρὶ τῷ Θεῷ. Epist. ad  
Polycarp. p. 14.

\* Μὴ αὐτοτάπειρος τῷ  
ὄποκότῃ, τὸν μὲν Θεὸν  
ἀποκοτοῦμεν. Ad Ephes.  
p. 20.

\* Παραγγέλλω διδούσα Θεῷ  
επικαλέσει τὸν πάντα πρεσβύτερον  
πρεσβυτέρον τῷ ὄποκότῃ  
εἰς τὸν Θεόν καὶ τῷ πρε-  
σβυτέρῳ εἰς τὸν πρεσβύτερον  
τῷ ὄποκότῃ, καὶ τῷ διακό-  
νταν—πρεσβυτέρον δια-  
κονίας Ἰησοῦ Χριστοῦ—  
μηδὲ τίποτε ἐν μηδὲ διπλο-  
ταῖς συνάσπισται ἀλλ'  
ἐνωπού τῷ ὄποκότῃ καὶ  
τοῖς πρεσβυτέροις—μη-  
περ τίποτε ἐν καὶ θεῷ διενεργεῖ,  
τίποτε διὰ τῷ ὄποκότῃ, τίποτε  
καὶ τὸν ὄποκότην μηδὲ τῷ  
ἄντρῳ μία πρεσβύτερος μία  
δίκοντος, εἰς τὸν μίαν εἰλικτήν.  
Epist. ad Magnesios,  
p. 33.

\* Οὐδέποτε τί πέμψεις—  
οὐδὲ τί ἡ πεμψίς εἴσι τοῖς  
οἷς πρεσβύτεροι δικονοῦσθε,  
πολλοῖς γάρ τοις λύκοι αἰξόποσι

\* Have respect unto your  
Bishop, as God hath re-  
spect unto you. My Soul  
for theirs that obey their  
Bishop, Presbyters and  
Deacons, and with them  
let my part in God be.

\* Let us not resist our Bi-  
shop, lest we be found Re-  
sistors of God. I exhort  
you to do every thing in the  
Unity of God, the Bishop  
presiding in the place of  
God, and the Presbyters  
in the place of the Coun-  
cil of the Apostles, and  
the Deacons performing  
the intrusted Ministry of  
Jesus Christ; let there  
nothing be in you that  
may divide you, but be u-  
nited to your Bishop and  
Presidents: As therefore  
Christ did nothing without  
the Father, being united to  
him, neither by himself  
nor by his Apostles, so do  
you nothing without the Bi-  
shop and Presbyters, nor  
privately withdraw from  
them, but assemble toge-  
ther, having one Prayer,  
one Supplication, one Mind  
and one Hope. \* Flee all  
Division; where the Pa-  
stour

sheep is, there as Sheep follow, for there are many plausible Wolves, that seek to carry you away, but let them have no place in your Unity— Whoever are God's and Jesus Christ's, they are with the Bishop; and whosoever repenting shall come to the Unity of the Church, those shall be God's, that they may live according to Jesus Christ.

Be not deceived, my Brethren, if any one follows a Schismatick, or one that causeth Division and Separation, he shall not inherit the Kingdom of God.

<sup>3</sup> Respect the Bishop,

Presbyters and Deacons,

do nothing without the Bishop,

Keep your Flesh as

the Temple of God, Love

Unity, Avoid Schisms, be

followers of Jesus Christ, as he was of his Father—

Where Division and Wrath

is, God dwells not;

God therefore pardons all Peni-

tents, if they penitentially

return to the Unity of God,

and the Presberty of the

Bishop. And some other

such like Expressions there are in the Epistles of

this Father, which evidently demonstrate Schism

to be nothing else than a causeless Separation

from our Parish Bishop or Minister, and a wan-

derous κακή αίχμαλωτί<sup>τόν</sup>  
τὸς θεοδόκους ἀλλ᾽ εὐ τῷ  
ἐνοτίσι υἱῶν εἰκόνη πο-  
πον, οἵσι γὰρ Θεῖς εἰτίν<sup>χ</sup>  
Ἰησοῦ Χριστοῦ ἔτοι μέτα  
δημοκόπων εἰσὶν<sup>χ</sup> ὅποι δὲ  
μετανοούσας ἐλθων δῆλον  
τὸν ἑρόπιτα τὸν ἐκκλησίαν<sup>χ</sup>  
τον θεῖον ἔστοται ἵνα φοιτηρί<sup>χ</sup>  
χτι Ιησοῦ Χριστὸν ζῶντες.  
Μή πλανάδει αδερφοί με,  
εἴπει χριστὸς ἀκολυθῶν Σα-  
πολεῖαν Θεῖς καὶ κλεργονομία.  
Epist. ad Philadelph. p.  
40.

<sup>3</sup> Τοῖς δημοκόποις περιέχεται  
καὶ τοῖς περιβυτεσσιν καὶ δια-  
κόνοις, χωρὶς τὸ δημοκόποις  
μητέν ποιεῖται, τὴν σπερχει-  
μῶν αἷς ναῦς θεῖον πρεστίτε,  
τὴν ἁγίους αγαπᾶτε, τὰς  
μερισμὰς φεύγετε, μηδὲν  
μινεῖτε Ιησοῦ Χριστὸς οὐκ<sup>χ</sup>  
αυτὸς τὸ πατέρος αὐτοῦ, εἰ δὲ  
μερισμὸς εἶτιν<sup>χ</sup> ὄργη, θεῖος  
καὶ κύριος, πάσην εὖ μετα-  
νοοῦν αὔξετο καὶ εἰσιθετο, εἴ τοι  
μετανοούσαντο εἰς εἰρήνητα  
θεῖον καὶ σωτήρα τὸ δημο-  
κόποια. Epist. ad Phila-  
delph. p. 43.

dring after, or an Adhesion to another false and pretended Pastour.

§. 9. But for the clearer Proof, that this was what the Fathers meant by Schism, it may not be altogether unnecessary to add unto these Quotations an Example or two; for Examples more convincingly instruct than bare Testimonies and Citations. And here let us first view the Schism of *Felicitissimus* in the Church of *Carthage*, as it is related in the 38th, 40th, and 55th Epistles of *Cyprian*, and we shall find it respecting only that particular Church or Parish. When *Cyprian* was elected Bishop of *Carthage*, *Felicitissimus* and others of his Faction opposed him, but finding themselves too weak, and not powerful enough to balance his Interest, they yielded to his Promotion, but yet still retained an Hatred against his Person, and waited for a more favourable opportunity and a plausible Pretence to separate from him. It pleased God that *Cyprian* some time after his Advancement, was forced, by reason of the Persecution, to withdraw and absent from his Flock, during which Absence that Faction made use of all means to lessen his Interest, till they had made their Party indifferently strong, and then they broke out into an open Separation from him, forming themselves into a distinct Meeting, creating a new Bishop, erecting a new Altar, and constituting a new Church. Now all this was acted in, and respected only the particular Parish of *Carthage*, without causing or attempting any Separation in any other Church or Parish; and yet this *Cyprian* calls

Schism,

Schism, and Excommunicates the Actors in it, as Schismaticks, and Breakers of the Unity of the Church, of his Church Actually, and of all the other Churches of the Church Universal Virtually, who like the Members of the Natural Body, are affected with the Pains and Convulsions of each other.

So also the famous Schism of *Novatian* respected only the particular Church of *Rome*, being no other than his causeless Separation from *Cornelius* his lawful Bishop, and his erecting separate Conventicles against him, as may be read at large in those Epistles of *Cyprian*, that treat of this Affair, and in his Book *De Unitate Ecclesiae*.

§. 10. But I foresee an evident Objection against this restrained Notion of Schism, and in particular from the Schism of *Novatian*, which I cannot well pass over without resolving, since the Solution thereof will inform us in the manner, how the Schism of one particular Church did affect other Churches. Now the Subjection may be this: If Schism respected only one particular Church, whence then comes it to pass that we read of *Novatian* Bishops, not only at *Rome*, where that Schism first began, but in several other Churches and Parishes besides? Now to this I answer, That we must distinguish between the Schism and the Heresie of *Novatian*; had *Novatian* been only guilty of Schism, in all probability, his Schismatrical Actions, as well as all other Schisms before, would have ended in the same Church where they began, and have proceeded

ed no farther; but he having once engaged in his Schism, and willing to continue it, that he might have some pretence for those enormous Practices, he accused his Bishop of remitting and loosing the Reins of Discipline, in communicating with *Trophimus*, and others, that had Sacrificed to Idols, as may be amply seen in the 55th Epistle of *Cyprian*; consequently for the justification of this Accusation, he added this Doctrine, as the Characteristick Dogma of his Party, That the Church had no Power to absolve those who lapsed after Baptism, but were to leave them to the Tribunal of God. This was an Error in Doctrine, invidious to the Mercy of God, and injurious to the Merits of Christ, as *Cyprian* shews at large in his 55th Epistle. Every Error in Doctrine was called Heresie. Accordingly *Novatian* is branded for this as Confessours in their

\* Commisſie ſe Schismata, & hæretis auctores quidſe. *Cyprian. Epift. 46.*  
S. I. p. 104.

\* Schismatico & hæretico homine. *Ibidem* §. 3.  
p. 105.

\* Hæreticæ pravitatis. *Epift. 47. S. I. p. 107.*

\* Schismaticus & hæreticus error. *Epift. 51.*  
§. 2. p. 111.

return from his Party, confessed that in adhering to them, <sup>†</sup> they had committed Schisms, and been the Authors of Heresies. And in the same Epistle they call *Novatian* an Heretick, and a Schismatick. So *Cyprian* also accuses the said *Novatian*, <sup>‡</sup> of heretical Pravity; and calls his Error <sup>†</sup> a Schismatical and Heretical Error.

So that Novatian's Schism was accompanied with Heresie; which, as usual, was called after the Name of its Author; and having many eminent Persons to abet it, and a specious shew of Sanctity and Mortification, it is no wonder that it spreads its self into many other Churches, besides that where it was first hatched; unto which we may also add their Industrious Endeayours to proselyte Men unto their Party, running about, as Cyprian writes, from House to House, and from Town to Town, to gain Companions in their Obstinacy and Error. For many of them really

thinking themselves to be in the right, and believing others to be in the wrong, conceived it to be their bounden Duty to leave their Bishop, if he would not leave his Heresie, as they apprehended it to be. And probably several Bishops of the Orthodox, who were the legal Pastours of their respective Parishes, were through their own Ignorance, and those Men's fair Pretences, deluded into the same uncharitable Error with them, Of denying the Lapsed any Pardon.

But we need not guess at this as only probable, since we have an Instance of it in *Martian* the lawful Bishop of *Arles*, concerning whom, Cyprian writes to *Stephen*, Bishop of *Rome*, that he had received Advice from the Bishops of that Province, That *Martianus Arelate* *consistens Novatiano se of*

Ostiatim per multorum domos, vel oppidatim, per quasdam civitates discurrentes, obstinationis sua & erroris scissi sibi querant comites. Epist. 41. §. 2.  
P. 27.

conjuruxerit, & à Catholicæ Ecclesiæ unitate, atque à corporis nostri & Sacerdotii confessione discesserit, tenens Hæreticæ præsumptionis durissimam pravitatem, ut servis Dei penitentibus & dolentibus, & ad Ecclesiam lachrymis & gemitu & dolore pulsantibus, divinæ pietatis & lenitatis paterna solatia & subfida claudantur, nec ad sovenda vulnera admittantur vulgarati, sed sine spe pacis & communicationis relieti ad Iuporum rapinam & prædam Diaboli projiciantur. Epist. 67. S. 1. p. 198.

of Arles had joyned himself unto Novatian, and had departed from the Unity of the Church, and the Concord of the Bishöps, holding that Heretical Severity, that the Consolations of Divine Pity and Fatherly Lenity, should be shut against the penitent and mourning Servants of God, who knock at the Church with Tears, Sighs and Groans, so that the wounded are not admitted to have their Wounds bealed, but being left without any hope of Peace or Communion, are thrown out to the

### *Rapine of Wolves, and Prey of the Devil.*

So that it was not Novatian's Schism, but his Heresie, that was diffused through other Churches; his Schism respected only his own Church; but his Heresie, which was a Breach of the Unity of the Church Universal, respected other Churches also; so that in answer to the forenamed Objection, we need only say this, That there was no such thing as the Objection supposes; that is, that there were no Bishops or Followers of Novatian's Schism in other Churches, but that those that were discriminated by his Name, were the Bishöps and Followers of his Heresie.

But

But however let us suppose the worst, viz., That all Schismatics had been Orthodox and sound in every Point of Faith, had been exemplary and pious in the discharge of every Duty, had been guilty of no Crime but their Schism from their Bishop and Parish, and yet their Schism might have influenced other Churches and Parishes too, and that I think these two ways.

1. If one or more Churches had admitted to Communion those that were Excommunicated by their own Church for Schism, that Church or Churches made themselves Partakers of those Mens Crimes, and involved themselves in the same Guilt of Division and Schism with them, as *Martian*, Bishop of *Arles*, was adjudged by *Cyprian* as a Schismatick, *Because he had joined with Novatian, when he had been before Excommunicated.* I do not here mean, that a

*Cum Novatianus ipse, quem sequitur, olim abstentus & hostis Ecclesiæ judicatus sit. Epist. 67. §. 2. p. 198.*

Bishop or Parish to make themselves guilty, should actually or personally communicate with the Author of the Schism himself, much less in the Church where he began his Schism, but it was enough if they joyned with his Legates or Messengers, or any of his Followers in any Church whatsoever ; and therefore neither an

*African Sy-* *Et cum ad nos in Africam legatos misisset, optans ad communicationem nostram admitti, hinc sententiam retulerit, se foris esse cœpisse, nec posse à quocumque nostrum sibi communicari. Cypr. Ep. 67. §. 2. p. 198.*  
*nod,*

178 The Constitution, Discipline, &c.

\* Cum Novatiano te non communicare. *Idem Epist. 52. S. 1. p. 113.*

\* Felicissimum rejectum à te illic esse. *Cyprian. Epist. 55. S. 1. p. 137.*

to Rome; but as he was excluded from Communion in his own Church, so likewise was he in that of Rome.

2. It was the Custom when any Bishop was Elected, to send News of his Promotion to

\* Tuas literas legimus. *Cyprian. Epist. 42. S. 1. p. 99.*

the Bishop of that Church, to which he was promoted, might be directed unto him, as

\* Literas nostras ad te direximus. *Cyprian. Epist. 42. S. 1. p. 99.*

Advancement to the Episcopal Throne, was also observed by the Schismatics, and in par-

\* Venerunt ad nos, miseri à Novatiano Maximus Presbyter & Augendus Diaconus, & Machæus quidam, & Longinus. *Cyprian. Epist. 41. S. 1. p. 96.*

nod, nor \* Antonius an African Bishop, would communicate with the Legates of Novatian. Nor would \* Cornelius joyn in Communion with Felicissimus a \* Schismatick of Carthage, when he came

other Bishops, as \* Cornelius did to Cyprian, that so he might have their Confirmation, and their future Letters to \* Cyprian did unto Cornelius; which Custom of sending Messengers to other Churches, to acquaint them of their

particular by Novatian, who sent Maximus a Presbyter, Augendus a Deacon, Machæus and Lætinus unto Cyprian, to inform him of his Promotion to the See of Rome.

Rome. Now if any Bishop or Church did knowingly approve the Pretensions of the Schismatical Bishop, they broke the Concord of the Church, and became guilty of Schism, as may be gathered from the beginning of an Epistle of Cyprian's to *Antonius an African Bishop*, wherein he writes him, <sup>5</sup> That he had received his Letter, which firmly consented to the Concord of the Sacerdotal Colledge, and adhered to the Catbolick Church, by which he had signified, that he would not communicate with Novatian, but hold an Agreement with Bishop Cornelius. And therefore when Legates came to Cyprian, both from Cornelius and Novatian, he duly weighed who was legally Elected; and finding Cornelius so to be, he approved his Election; <sup>6</sup> Directed his Congratulatory Letters unto him, refused to communicate with the Schismatical Messengers of Novatian, <sup>7</sup> and exhorted them to quit their Schism, and to submit to their lawfully elected Bishop.

facto, alium constitui nullo modo posse. *Ibid.* §. 2. p. 97.

<sup>5</sup> Accepi literas tuas, concordiam collegii Sacerdotalis firmiter obtinente & Catholicæ Ecclesiæ cohærentes, quibus significasti cum Novatiano te non communicare, sed cum Cornelio Coepiscopo nostro unum tenere consensum. *Epist.* 52. §. 1. p. 113.

<sup>6</sup> Literas nostras ad te direximus. *Epist.* 42. §. 1. p. 99.

<sup>7</sup> A communicatione eos nostra statim cohibendos esse censuimus. *Epist.* 41. §. 1. p. 96.

<sup>8</sup> Nec mandare desisti mus, ut pernicioſa difſemione deposita ag noscant, Episcopo semel

So that in these two respects, the Schism of a particular Church might influence others also, involving them in the same Crime, creating Quarrels and Dissentions between their respective Bishops, and so dividing the Dischargers of that Honourable Office, whom God had made one ; for as *Cyprian* says,

*Cum sit à Christo una Ecclesia per totum mundum in multa membra devisa, item Episcopatus unus Episcorum multorum concordi numerositate diffusus.* Epist. 52. §. 18. p. 119.

*As there is but one Church throughout the whole World, divided into many Members ; so there is but one Bishoprick diffused through the agreeing Number of many Bishops.*

§. 11. But now that we may conclude this Chapter, the Sum of all that hath been spoken concerning Schism, is, that Schism in its large Sense, was a Breach of the Unity of the Church Universal ; but in its usual and restrained Sense of a Church Particular, whosoever without any just reason, through Faction, Pride and Envy, separated from his Bishop, or his Parish Church, he was a true Schismatick ; and whosoever was thus a Schismatick, if we may believe Saint *Cyprian*,

*Alienus est — habere jam non potest Deum patrem, qui Ecclesiam non habet matrem ; tales etiam si occisi in confessione nominis fuerint, macula ista nec sanguine abluitur.* De Unit. Eccles. §. 5. & 12. p. 297. & 300.

*He had no longer God for his Father, nor the Church for his Mother, but was out of the Number of the Faithful ; and though he should die for the Faith, yet should he never be saved.*

This

This much then shall serve for that Query, concerning the Churches Unity. The next and last thing that is to be enquired into, is the Worship of the Primitive Church ; that is, the Form and Method of their Publick Services, of Reading, Singing, Preaching, Praying, of Baptism, Confirmation, and the Lord's Supper ; of their Fasts and Feasts ; of their Rites and Ceremonies, and such like, which I thought to have annexed to this Treatise ; but this being larger than I expected, and the Discourse relating to the Primitive Worship being like to be almost as large, I have for this and some other Reasons, reserved it for a particular Tract by its self ; which, if nothing prevents, may be expos'd hereafter to publick View and Observation.

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THE  
SECOND PART  
OF THE  
ENQUIRY  
INTO THE  
Constitution, Discipline,  
Unity & Worship,  
OF THE  
*Primitive Church,*

That Flourish'd within the first  
Three Hundred Years after  
CHRIST.

Faithfully Collected out of the Ex-  
tant Writings of those Ages.

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*By an Impartial Hand.*

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Printed in the Year 1712.



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## The Second Part of the Enquiry into the Constitution, Disci- pline, Unity, and Worship of the Primitive Church.

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### C H A P. I.

§. 1. Of the Publick Worship of the Primitive Church. §. 2. In their Assemblies they began with Reading the Scriptures. Other Writings Read besides the Scriptures. §. 3. Who Read the Scriptures, from whence they were Read, and how they were Read. §. 4. Whether there were appointed Lessons. §. 5. After the Reading of the Scriptures, there followed Singing of Psalms. §. 6. What Psalms they Sung. §. 7. The manner of their Singing. §. 8. Of Singing Men, and of Church Musick. §. 9. To Singing of Psalms succeeded Preaching. On what the Preacher discoursed : How long his Sermon was. §. 10. The Method of their Sermons. §. 11. Who Preached; usually the Bishop, or by his Permission, any other, either Clergyman or Layman.

## 4      The Worship, Ceremonies, &amp;c.

**S. I.** Having in a former Treatise enquired into the Constitution, Discipline, and Unity of the Primitive Church; I intend in this to enquire into the Worship thereof, which naturally divides its self into these Two Parts, Into the Worship its self, and, Into the necessary Circumstances thereof, as Time and Place, and such like; both which I design to handle, beginning first with the Worship its self, wherein I shall not meddle with the Object thereof, since all Protestants agree in the Adoring God alone through Jesus Christ, but only speak of those Particular Acts and Services, whereby in the Publick Congregations we honour and adore Almighty God, such as Reading of the Scriptures, Singing of Psalms, Preaching, Praying, and the Two Sacraments, every one of which I shall consider in their Order, as they were performed in the Ancient Parish Churches. And First,

**S. 2.** When the Congregation was assembled, the first Act of Divine Service, which they performed, was the Reading of the Holy Scriptures. In our Publick Assemblies, says

\* Scripturae leguntur,  
Psalmi canuntur, adlocutiones proferuntur, &  
Petitiones delegantur.  
*De Anima, c. 3. p. 530.*

\* Τα ἁγιασμένα τὰ γένεται, τὰ μὲν αὐγενά  
παλα τῷ εργατῶν αναγνοῦσι. *Apolog. 2.*  
p. 98.

Tertullian, \* The Scriptures are Read, Psalms Sung, Sermons Preached, and Prayers presented. So also Justin Martyr writes, that in their Religious Assemblies, first of all, \* The Writings of the Prophets and Apostles were read.

But

But besides the Sacred Scriptures, there were other Writings read in several Churches, viz. The Epistles and Tracts of Eminent and Pious Men, such as the Book of <sup>3</sup> *Hermas*, called *Pastor*, and <sup>4</sup> the Epistle of Clemens Romanus to the Church of Corinth, which were read in the publick Congregations of many Churches.

<sup>3</sup> Ἡμεῖς γένοις εἰς ἀκαλονταίσι  
ιόντων διερχόμενοι  
αὐτῷ. Euseb. lib. 3. c. 3.  
p. 72.

<sup>4</sup> Ταῦτα γένοις εἰς πλειστά  
ευαγγελισθεῖσαν τῷ καρπῷ  
διαφορεύοντες. Euseb.  
lib. 3. c. 15. p. 88.

S. 3. He that read the Scriptures, was particularly destinat'd to this Office, as a Preparative to Holy Orders, as *Aurelius*, whom *Cyprian* design'd for a Presbyter, <sup>5</sup> was first to begin with the Office of reading. The Name by which this Officer was distinguished, was in Greek, <sup>6</sup> ἀράραδ-  
νον. In Latin, <sup>7</sup> Lector, both which signify in English, a Reader, or as we now call him, a Clark. The Place from whence the Clark Read, was an Eminency erected in the Church, that so all the People might see and hear him, which was called <sup>8</sup> Pulpitum, or a Pulpit, from which Pulpit he read the Scriptures alone, and not others alternatively with him; it being his Office only to Read, whilst the Congregation listened to him, as *Cyprian* writes, that *Celerinus* a

<sup>5</sup> Placuit ut ab Officio  
lectionis incipiat. Epist.  
33. p. 77.

<sup>6</sup> Just. Martyr. Apol. 2.  
p. 98.

<sup>7</sup> Tertul. de Prescript. ad-

vers. Haret. p. 89.

<sup>8</sup> Cyprian. Epist. 33. p.  
77. & Epist. 34. §. 4.  
p. 81.

## The Liturgy, Ceremonies, &c.

\* Plebi Universa legat Praecepta & Evangelium Domini. Epist. 34. S. 4. p. 81.

fore when this Duty

\* Πληρώθεις τοι εναγιστέων/Ω. Justin. Martyr. Apolog. 2. p. 98.

S. 4. How much the Lector read at a Time is uncertain, since they varied according to the Circumstances of their Condition. So writes

\* Cogimur ad literarum divinarum Commemorationem, tiquid praetextus temporum qualitas aut premonere cogit aut recognoscere. Apolog. cap. 39. p. 709.

\* Μάκειον γένεται. Apolog. 2. p. 98.

ended, then followed the Singing of Psalms. So

4. Scriptura leguntur, Psalmi canuntur. De Anim. cap. 3. p. 530.

Christians Service, who, as Pliny writes, met together before Day,

\* Carmen Christo, quasi Deo dicere. Epist. ad Trajan.

Raptures of Praise and Adoration, and to raise a Pious Soul into greater Degrees of Admiration of God's Love and Bounty, whence such a

Lector, <sup>2</sup> Read the Epistles and the Gospel to all the People. Celerius only read, whilst all the People attended; and there was ended, it is described only <sup>1</sup> by the Lectors ceasing to Read, and not by the Peoples ceasing so to do.

Tertullian, that <sup>2</sup> they Read the Scriptures according to the Quality of their present Times. And to the same purpose says Justin Martyr, that the Clark read, <sup>3</sup> until it was sufficient.

S. 5. When the Reading of the Scriptures was says Tertullian, <sup>4</sup> The Scriptures are Read, and Psalms Sung. This was a considerable Part of the

being useful to elevate the Mind in Heavenly

Soul

of the Primitive Church.

Soul is described by *Clemens Alexandrinus*,  
 & so be continually Blessing,  
 Praising, Singing and pre-  
 senting Hymns to God the  
 Lord of all, being assist-  
 ed by the Holy Spirit of

God, <sup>7</sup> without whose Aid  
 it was impossible to Sing ei-  
 ther in good Rhime, Tune,  
 Metre or Harmony.

The Christians in those  
 Days condemned only  
 the debauched Bacchanalian Singing and Roar-  
 ing, but commended the Blessing and Praising of  
 God, <sup>8</sup> by Thanksgiving and Singing of Psalms. In-  
 asmuch that it was made  
 one Characteristick Di-  
 stinction of a Christian : As *Tertullianus* inveighs  
 against the Marriage of a Believing Woman  
 with an Infidel, because thereby she would be  
 hindred from discharging the Ordinances of the  
 Gospel, amongst which he enumerates Singing  
 of Psalms ; for then, says  
 he, <sup>9</sup> What would her Hus-  
 band sing to her ? or, What  
 would she sing to her Hus-  
 band ? And a little after  
 he describes the happy Condition of that Cou-  
 ple, who were both Christians, in that they did  
 both joyn together in, and exhort one another  
 to, the vigorous Performance of God's Wor-  
 ship, *Psalms and Hymns*.

<sup>7</sup> Sonant inter duos Psal-  
 mi & Hymni, & mutuo provocant, quis melius Deo suo  
 canet ! *Ibidem*, p. 483.

Ἄς αὔτοις, ἡμένοις,  
 ἐλογίσατε, λαλήσατε. Sto-  
 mat. lib. 6. p. 483.

<sup>8</sup> Οὐδὲ φέλαις καὶ ἔργον  
 ποιεῖ εἰπεῖσθαι καὶ ἀπο-  
 τελεῖσθαι συρράπτεις μηδενὶ  
 οὐ πατέσσεις ἐν Χειρὶ, οὐδὲ  
 οὐ τὸ πρώτην, &c. Ori-  
 gen. de Orat. §. 6. p. 7.

<sup>9</sup> Δι δικαιοσύνης γελα-  
 στήσας. Clem. Alex. Pa-  
 dag. lib. 2. c. 4. p. 121.

<sup>7</sup> Quid maritus suus il-  
 li ? Vel marito quid il-  
 la cantabit ? *Ad Uxor.*  
 lib. 2. p. 431.

### The Worship, Ceremonies, &c.

*found between those two, and they mutually excite one another, who shall sing unto God best; it being their daily Employment, and recurring as often as they eat their Meat. Thus saith Cle-*

<sup>2</sup> Valued by Jesus &c  
in the day. Stromat. II.  
7. p. 523.

**Praises, Reading of Scriptures before Meat, and Singing of Psalms and Hymns at Meat. Hence in**

<sup>3</sup> Παρεστήτω γάλλοις αλ-  
λέοις πεπονιών — τη δι-  
δι μεταξύ της οπί της α-  
δύνη, τη ευθράντια χρ-  
λωστην διηρέει την εις  
την τη συμμαχία — την εις  
την τη φύκης ανέκου της  
εαυτούς έπιγραφήν, απ-  
Στροματ. lib. 3: p. 473.

I confess indeed that most of these Quotations respect only Private Singing of Psalms, and so they may seem to be somewhat alien from my purpose; on which Account I should not have mentioned them, but have wholly passed them over in silence, had it not been to have satisfied those, who hold it unlawful to Sing any Psalms at all, in what manner soever; for if singing in private was usual and commendable, then no doubt publick Singing was so also.

S. & What those Psalms or Hymns were, that the Primitive Christians sung, may be a Question, or necessary to be resolved, which I take to be two-fold, either such as were taken out of the Holy Scriptures; and particularly out of the Book of Psalms, or such as were of their own private

of the Primitive Church.

private composing. So writes Tertullian, that after the Celebration of the Lord's Supper;

<sup>4</sup> Every one Sung an Hymn out of the Bible, or of his own composing. As for the Singing of David's Psalms, the same Father particularly mentions the 133d Psalm, as Sung in his Days; O how good and pleasant it is for Brethren to dwell together in Unity: This thou canst not easily sing, unless when thou suspest with many. As for the Hymns that were of Private Men's Composition, it was one of the Accusations of <sup>Patri</sup>ius Samosatenus, the Heretical Bishop of Antioch, "that he abolished those Psalms, which were wont to be Sung to the Honour of the Lord Jesus Christ, as Novel, and composed by Modern Authors, and that he appointed Women on Easter Day, in the middle of the Church, to sing Psalms in his Praise.

And in the Fragment of an Anonymous Author extant in Eusebius, we find the Heresy of Artemon, who denied the Divinity of Christ, confuted, not only by the Scriptures, and the Writings of the preceding Fathers,

<sup>4</sup> Quisque de Scripturis Sandis, vel de proprio ingenio provocatur, in medium Deo canere. <sup>4</sup> polog. c. 39. p. 710.

<sup>5</sup> Vide quam bogum & quam jucundum habita-re Fratres in unum: Hoc tu psallere non fa-cile nosti, nisi quo tem-pore cum compluribus coenas. Advers. Psychos de Fejuno. p. 650.

<sup>6</sup> Ψαλμὸς γὰρ τὸν μὲν αὐτὸν Κλέων ἡμῶν Ἰησοῦ Χριστοῦ τοῦτον, οὐδὲ γεντίπερ καὶ διάφερον οὐγενεῖσθαι εἰς ταῦτα γένεται, μέσον τῆς σκληροίσι, τῆς μαχλῶν πέρι τούτοις φανερῶν γενέσθαις εἰς γενεθλίου. Act. Concil. Antioch. apud Euseb. lib. 7. c. 30. p. 281.

<sup>7</sup> Παντοὶ δὲ τοις αὐτοῖς  
αὐτοῦ τοις τοῦ μη-  
στοῦ γερμανῶν τὸν τε  
δαι τοις τοῦ πατρὸς τοῦ  
αυτοῦ. Lib. 5. cap.  
28. p. 196.

Fathers, but also,<sup>7</sup> by the  
Psalms and Hymns of the  
Brethren, which were for-  
merly composed by them,  
wherein they praised Christ  
by making him a God.

Such a private composed  
Hymn was that which Clemens Alexandrinus  
mentions, as one commonly known among the  
Christians in his Days, beginning παῖσσαν, or  
**Hail Light.** Protreptic. p. 32.

S. 7. As for the manner of the Primitive Sing-  
ing, it was<sup>8</sup> in good Tune,  
<sup>8</sup> Εὔπολες καὶ συγκόρεται. and Concert, all the Peo-  
Origen. de Oratione. ple bearing a part in it;  
S. 6. p. 7. but whether all together,  
or Antiphonally, cannot well be determined,  
every Country probably following its own  
Mode, Singing only in General being command-  
ed, not the particular manner or fashion of it.

In a Precedent<sup>9</sup> Quota-  
tion mention is made of  
S. 7. Singing, in Concert, αὐτοῖς, or with Voices altogether. In other Places  
the Alternative Method of Singing seems ex-  
pressly to be used, as Pliny writes, That the  
Christians in his time, met together before Day,

Carmen Christo dicitur  
secum invicem. Epist. ad Trajan.

Quid Maritus singit il-  
li? Vel maritus quid il-  
li cantabit? Ad Tert. lib. 2. p. 433.

to Sing an Hymn to  
Christ by course, or, one  
against another. And so  
in that forecited Passage  
of Tertullian, <sup>9</sup> What will  
an Unbelieving Husband  
sing to a Believing Wife?

O

## of the Primitive Church.

Or what will a Believing Wife sing to an Unbelieving Husband?

S. 8. As for Singing Men and Singing Women, I find that *Paulus Samosatenus* the Heretical Bishop of Antioch, abolished the old usual Hymns, and <sup>3</sup> appointed certain Women on Easter Day in the middle of the Church to sing Psalms in his Praise. But whether these Singing Women were first Instituted by this Heretical Bishop, or were before his Time, I cannot tell.

As for Church-Musick, for Organs, and the like, those Primitive Ages were wholly ignorant of them; for it cannot rationally be conceived, that in those Days of continual Persecution or Violence, they could either use or preserve them; all that they look'd after, was to Sing <sup>4</sup> in Rhyme, Metre, Tune and Concords, to offer up unto God the Praises of their Voices, Lips and Mouths, which *Cassianus Alexandrinus* thinks, was Emblematised or shadowed forth by those Musical Instruments mentioned in the 150th Psalm, where, saith he,

We are commanded to praise God on the Psaltery, that is, on the Tongue, because the Tongue is the

<sup>5</sup> Αἰνεῖτε αὐτὸν ἐπ̄ φλογῆσιν, δηποτὶ γλωττία τοῦ φλοτέιον χωρίς, καὶ εἰς κιθάραν αἰνεῖτε αὐτὸν κιθαρίδιον τοῦ σῶμα — αἰνεῖτε αὐτὸν ἐπ̄ ψυρβάλοις ἀλαλαγμῷ, ψυρβαλού, τῷ σίματῷ γλωττας λέγει, ή τοῖς πρόσωμοις ἀπηλεῖ γλίλεος. *Rhadag. lib. 2. c. 4. p. 121.*

<sup>3</sup> Εἰς ιαυτὸν δὲ τὸ μέρη  
κακοῦτα τὸ μέρη τοῦ  
πορείας φελμαθίστηκεν  
ταῖς αὐτοχαίζουσιν. Λαζ.  
pud Euseb. lib. 7. cap.  
30. p. 281.

<sup>4</sup> Βύρυθρως καὶ ἔψησθε,  
καὶ ἴψετρως, καὶ συμφόρως.  
*Origen. de Oratione.*  
§. 6. p. 7.

Psaltery

22 The Worship, Ceremonies, &c.

Psaltery of the Lord ; and to praise him on the Harp, by which we must understand the Mouth ; and to praise him on the loud sounding Cymbals, by which the Tongue is to be understood, which sounds or speaks through the knocking or motion of the Lips.

S. 9. When the Singing of Psalms was ended, then succeeded the Preaching of the Word.

So writes Tertullian,  
Scripturae leguntur, Psalms canuntur, ad In-  
cunctiones profetuntur. De  
Animâ, c. 3. p. 530.

Scriptures are read, Psalms sung, and then Sermons pronounced. As for the Subject of the Preacher's Sermon, it was usually a Commentary or Explication of the Lessons that were just before read. So it was in the Time and Country of Justin Martyr, who writes, that

Hæc omnia ut à exordio-  
usq[ue] doceantur dia loys  
tuo redditio[n]is, q[ui]d me ex-  
m[an]u[m] r[ati]o[n]is r[ati]o[n]is  
quæcunq[ue] metras. Apo-  
log. 2. p. 98.

Tu[er]is id abayvare-  
pela, duryvior. Contra Celum, lla. 3. p.  
142.

whosoever reads them will easily see ; and he himself intimates as much in several of them.

Homil. de Engastrim.  
And Homil. 17. in Je-  
rem.

when the Reader had ended, the Bishop made a Sermon by way of Instruction and Exhortation, to the Imitation of those excellent things which had been read. Whence Origen calls their Sermons

Explanations of the Lessons. And such Explanations are all his Sermons or Homilies, as in several of them.

As for the Length of their Sermons, they u-  
fually

usually preach'd an Hour, as Origen complains  
of his abundance of Matter, that if he should  
throughly handle every part of it, it would  
require not only the one  
Hour of their Assembly,  
but several. Therefore  
when the Lessons were

long and copious, which sometimes consisted of several Chapters, as the Lesson which was the Subject of Origen's 15th Homily on *Jeremiāh*, reached from the 15th Chapter and 10th Verse, to the 17th Chapter and 5th Verse. The Preacher passed over some of the Matter unmentioned, and handled the most important, or the most curious part therein. Thus in the beginning of a Sermon of Origen's, we find, that the Chapters that were read, were the 25, 26, 27, and 28th Chapters of the first Book of *Sāmuel*,<sup>7</sup> which he complains were too large and copious to be all handled at once, and therefore he would only discourse of the 28th Chapter, touching the Witch of Endor, and those things related there concerning her.

§. 10. As for the manner of their Sermons, we may observe this Method in those of Origen's, that he first began with a short *Exordium*, and then explained Verse after Verse, or Sentence after Sentence, shewing the Natural and Literal Signification of the Words; and then the Spiritualized or Mystical meaning of them, and concluded with a suitable Application.

¶ Πλειστοτεροις από την περι-  
στασι, διδυ λογισμον επι-  
τελεστον δια την κατα-  
ρραν την διαιτην και  
δια την αρχην λογον επι-  
τελεστον. Origen. contra  
Cels. lib. 3. p. 142.

¶ Τοτε γολφαμεν ει τοις  
αρχησ την κοινην διαλογησ  
ηθεσ εις μεσον διην ευπο-  
ρησεν αυτοτον ακερατον,  
κακουπιδιον και αργον-  
ωντα την βαδυτερη της  
αυτροχθωσ, και δρυπινον  
λιγον τερπητον δρουμαζο-  
ντων γαλα. Idem, ibi-  
dem, p. 143.

created from them those deep and recondite  
Points.

§. II. As for the Preacher himself, it was  
usually the Bishop of the Parish. So faith Ju-  
stus Martyr,

1. Ο μεγαλος δικαιο λόγος  
των πονηρων εγείρει την τελε-  
ση την τελον τετερη μη-  
μένην πονηρην. Apolog.  
2. p. 98.

a Presbyter, or some other fit Person to preach  
in his room; without his Consent it had been  
Schism and Violence in any Person whatsoever  
to have usurped his Chair, bat with his Per-  
mission any Clergyman or Layman might Preach  
in his Pulpit. Now that Clergymen Preach'd,  
no one will question, thought it will be doubt-  
ed,

on of all, either by way  
of Exhortation to Piety  
and Virtue, or by way of  
Deterrence from Vice and  
Impiety. Always accom-  
modating their Discourses to the Capacities of  
their Hearers. If their  
Auditors were prudent and  
understanding, then they  
scrupled not to treat of the  
profound Mysteries of the  
Gospel; but if they had  
attained no great measure  
of Knowledge, and had  
need of Milk, as the Apo-  
stle stiles it, then they con-  
sidered from them those deep and recondite  
Points.

§. III. The Bishop Preaches by way of In-  
struction and Exhortation,  
to the Imitation of those  
excellent things which we  
read. Or else he desired

of the Primitive Church.

ed, whether Laymen did : But that they did so, appears from a memorable History concerning *Origen*, who going from *Alexandria* into *Palestine*, by the Desire of the Bishops of that Country, publickly Preach'd in the Church, and expounded the Holy Scriptures, although he was not yet in Holy Orders. At which Action, when *Demetrius Bishop of Alexandria* was offended, *Alexander Bishop of Jerusalem*, and *Theodosius of Cesarea* writ to him in defence of it as follows, "Whereas you write in your Letter, that it was never before seen or done, That Laymen should preach in the presence of Bishops, wherein you wander from the Truth ; for wheresoever any are found, that are fit to profit the Brethren, the Holy Bishops of their own accord ask them to Preach unto the People. So *Evelpis* was desired by *Neron Bishop of Laranda*, and *Paulinus* by *Celsus of Iconium*, and *Theodorus by Atticus of Synnada*, over most blessed Brethren; and it is credible, that this is likewise done in other Places, though we know it not. But yet though Laymen Preach'd, it was not every one that did so, but only those, that were δικτύων φρέσκοι λόγοι, σίγες ἃ εἰ διάλογοι τόποις τοῦτο γένεται, οἷας μηδὲ πίνεται. A-

19. p. 222.

ριπ Euseb. lib. 6. cap. and

and though they were never so fit, yet they did not irregularly or disorderly run about a Preaching, or discharge that Sacred Office, till they were desired by the Bishop of a Parish to do it, ανταρτικός είναι της λαϊκής προσωπικής καρδιάς της εκκλησίας, but stayed for the Permission and Approbation of such an one; for without that, their Sermons and Discourses would have been put to many Acts of Schism and Faction.

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CHAP

## C H A P. II.

§. 1. After Preaching all the Congregation rose up to join in Publick Prayers. §. 2. They prayed towards the East. Their Reasons for that Custom. §. 3. They lifted up their Hands and Eyes towards Heaven. §. 4. Whether the Minister that officiated wore a Surplice, and therein of Ministers Habits. §. 5. Whether they Sung their Prayers, and whether they used Responses. §. 6. Of prescribed Liturgies. The Lord's Prayer not always, but commonly used by them. §. 7. To the Lord's Prayer they added other Prayers of their own Choice or Invention, prov'd so to have been. §. 8. Whether their Prayers were divided into several Collections.

§. 1. **A**s soon as the Sermon was ended, then all the Congregation rose up to present their Common and Publick Prayers unto Almighty God, as *Justin Martyr* writes, that when the Preacher had finished his Discourse, 'They all rose up; and offered their Prayers unto God. Standing being the usual Posture of Praying(at least the constant one on Sundays, on which Day they esteemed it a Sin to kneel) whence the Preacher frequently concluded his Sermon with an Exhortation to his Auditors, to stand up and pray to God, as we find it more than once in the

*Eπειτα οὐσιόμενα κοι-  
νῆ πάρτες, καὶ εὐχαὶ τη-  
μούσει. Apolog. 2. p.  
98.*

<sup>3</sup> Διδ αναστὰς τὸν θυ  
Θεού βοηθείαν αναζητεῖς,  
ίνα ἐν Χριστῷ Ἰνοῦ επαγ-  
γέλωμεν, φήσῃ δέξασθαι  
τὸς αἰώνας τὴν ηὐλογίαν.  
Apollin. Hom. 19. in  
Jerem. Vol. I. p. 198.

<sup>3</sup> Quia propter consur-  
gentes deprecemur Do-  
minum, ut digni effici-  
am—Christo Iesu, cui  
est Gloria & Imperium  
in Sæcula Sæculorum.  
Amen. Apoll. 2. in Can-  
tic.

<sup>4</sup> Sufficiens per Christum  
Sacrificia Patri Of-  
feramus, ipse enim pro-  
pitatio est pro peccatis  
nostris, cui est Gloria &  
Imperium in Sæcula Sæ-  
culorum. In Isaiam. Ha-  
mil. I.

Conclusion of Origen's  
Sermons, as, "Where-  
fore standing up, let us  
beg help from God, that  
we may be blessed in Je-  
sus Christ, to whom be  
Glory, for ever and ever,  
Amen. And, <sup>3</sup> where-  
fore rising up, let us pray  
to God, that we may be  
made worthy of Jesus  
Christ, to whom be Glory  
and Dominion for ever and  
ever, Amen. And again,  
standing up, let us offer  
Sacrifices to the Father  
through Christ, who is the  
Propitiation for our Sins,  
to whom be Glory and Do-  
minion for ever and ever,  
Amen."

§. 2. Accordingly the  
whole Congregation stood up, and turned their  
Faces towards the East, it being their Custom  
and Manner to pray towards that Quarter, as

<sup>5</sup> Nos ad Orientis Re-  
gionem precari. *Apolog.*  
c. 16. p. 688.

Tertullian writes, "We  
pray towards the East.  
Now the Reasons that I  
meet with for this Usage,

may be reduced to these Three, or Four.

I. Out of Respect and Reverence to their  
Lord and Master Jesus Christ, they prayed to  
wards the East, because the East is a Title  
given to Christ in the Old Testament; for that  
place

Place in Zach. 6: 12. Behold the Man whose Name is the Branch; they Translated according to the Septuagint, "Behold the Man whose Name is the East, which misapprehension of the Word Branch, arose from the different Significations or

Applications of the Greek Word, by which the Septuagint exprested it. In the Original Hebrew the Word is *רֹאשׁ*, which signifies an arising or sprouting out, as doth a Branch from a Root. The Word by which they rendred it in Greek, is *ἀναστάσις*, which in a large Sense comprehends all sorts of arising and springing out; but strictly and generally is apply'd to the arising and first appearing of the Sun, and by a Metonymy, is appropriated to the East, because the Sun arises in that Quarter. The Fathers therefore not knowing the Original, and finding Christ to be called in their Ordinary Version *ἀναστάσις*, presently concluded, that according to the usual signification of the Word, he was there termed by the Prophet, *The East*, whom they conceived to be so called, because he was to arise like a Star: And, "as the Sun that arises in the East penetrates thro' the World with its warm and illuminating Rays; So Christ the Sun of Righteousness would arise in the East, and be the light of the world." So the Fathers render the Word, "On us ascensō θεολόγης ανατέλλειν. Idem, Ibidem, p. 334.

<sup>\* Πρωτότερος ἦν αὐτὸς ὁ αληθεῖας καὶ σοφίας λόγος καὶ φωτεινότερος καλλιτελεῖς τῷ πλήν τοιούτῳ μυημένως εἴσιν τὰ βέβητα καρδίας καὶ τῆς σοιούντος, ἀλλα καὶ ὁ λόγος ἐφειστρέψας τὸν καρπὸν τὸν παλιν ἀναστάσιον ὄντος αὐτοῦ. Ib. Ibidem, p. 350.</sup>

arise with more Warmth and Light, and pierce farther than the material Sun, even into the Depths of Mens Hearts and Minds. Hence the East is

<sup>1</sup> Orientem Christi figuram. *Advers. Valentin.* p. 284.

called by Tertullian, <sup>2</sup> A Type of Christ, and for this Reason we may very well suppose, that they pray-

ed towards the East, as well as built their Churches toward it, which that they did, we shall shew in its proper place.

II. Another Reason might be with respect to the Similitude of the Rising of the Sun, with our Spiritual arising out of the Darkness of Sin and Corruption, which I find thus express'd by

Clemens Alexandrinus,

<sup>3</sup> Επιδέ το γνωθείσαν οὐρανόν εἰκόνην αὐτοῦ προσεγγίζειν τὸ φῶς ἀνέξελα εἰς σκότος λαμψαῖς τῷ φωτὸν, αλλὰ καὶ τοῖς εἰς αὔγουστα καλοθυμόσιοις αὐτούς γνωστοῖς αἱλαντίαις ἄμερα καὶ λόγοι τῇ μήλᾳ τοῦτο τὸν ἁντίτυπον αὐτοῖς πάλιν εἰχαῖ, διότι καὶ τὰ παλαιά ταῦτα λόγοι τοῖς διοικεῖσθαι θέλειν ινα ἐις ἀπειλὴς σφόδρων τῆς ἀχαλματος ισάνθειας τοῦτον διεβολόντων τετράδια διδάσκονται. Stromat. lib. 7. p. 520.

stood against the Images therein, might be forced to look towards the East.

III. Origen advises to pray towards the Eastern Climate, to denote our Diligence in the Service of God, in being more forward to arise and set about it, than the Sun is to run his daily Course,

Course, for which he produces an Apocryphal Text, *Wisdom 16. 28.*

*\* That it might be known,  
that we must prevent the  
Sun to give thee thanks,  
and at the Day-spring pray  
unto thee.*

IV. Another Reason for their praying towards the East, was their Opinion of the Excellency of this Quarter above others, which Argument Origen thus delivers, as well as I can Translate it. *\* Whereas there are*

*four Climates, the North and South, the West and East, who will not acknowledge that we ought to pray looking towards the East, Symbolically representing thereby, our Souls beholding the arising of the true Light? If a Man, which way soever the Doors of his House are placed, would rather make his Prayers towards the Windows, saying, That the sight of the*

*\* τέλχον δικτελθείσας, εἰ πάχνειν μὴ διανεμότα Φόίκη τὰ περὶ αὐτολάς, λεκτέον περὶ αὐτοὺς αὐτῷ πάντας καὶ τὰδε τὰ κλιματα, ἢ τάδε διανεγκόδων, φύσει δὲ τὸ αὐτολής εἴρηται λατόπον περιγενεψόντος κλιματον, τὸ φύσιν τὸ δέσποιν φρεστακτόν ἀλλά καὶ ὁ ἐν πεδίῳ εὐξαῖδις Σελόμενθ, πὶ μᾶλλον καὶ τέτον ἢ δὲ διάστηματα τοιούτα, εἰ μὲντει περιγενεψόντος τὸ αὐτολάς καὶ τὸ ἄντολόν, διατε τόπον ἡ παταχῆ ποιήσειν. De Oratione,*

*S. 21. p. 133, 134.*

*\* Παρὶ δὲ κλέματος ἐν τῇ σοφίᾳ Σελομεντος, δόμος γνωστὸς ἡ ἐπι μὲν φαίνεται τὸ πλανητών εἰπεν ἀχαεσίας σε, καὶ τοῦ αὐτολής φατόν εἰρητυχάσθεν σοι. De Oratione, S. 20. p. 127.*

*\* Ταυτάρην δὲ ὅτιον κλέματον, τόποι περὶ αὔρητον, καὶ μεσημέριαν καὶ τόποι περὶ πλούτου καὶ αὐτολίων, πάς τοι διὰ αὐτούδεν ἔμολογότοις τῷ περὶ αὐτολήν εἰνεργασίας ἐμφαίνειν τὸ μῶν ἐκεῖ νεύοντας συμβολικῶς, οἷς τὸ φύγοντος ενοράσσει τὸ τοῦ αλιθινῆ φωτὸς αὐτολήν, πανεῖδας τὰς εὐραῖς εὖλον δὲ περιπολίτης τῷ θεῷ Θεοῦ τῷ δίκαιον εἰδυτῶν δέσποινται μᾶλλον καὶ τὸ αὐτολής τὸ δικίας περισφέντεν τὰς εὐζήξεις, λέγον τινὶ εἰς τὸ ψαντον ὅμινον πατέρα μᾶλλον περισχαλεσθών ἐφ' ἑαυτῷ τὸ δέ.*

Sky bath something more peculiar in it, to stir up his Affection, than his looking against a Wall. Or if it so happen; that the Windows of his House do not look towards the East, that happened from the Arbitrary Structure of the Builder, but not from Nature, which prefers the East before the other Quarters, and Nature is to be preferred before that Building. Or if any one will pray in the open Field, will he not pray rather towards the East, than towards the West? And if in these things the East is preferred before the West, why is it not so also in every other thing besides?

For these four Reasons now, but principally I suppose for the first, they usually prayed towards the East, inasmuch that for their Worshiping towards this Quarter, and for their Religious Observation of the Lord's Day, or Sunday, so called, because Dedicated to the Sun, they

\* *Inde suspicio, quod innotuerit nos ad Orientis Regionem precari.*  
*Tertul. Apol. 16. p. 688.*

\* were accused by the Heathens of Reverencing and Adoring the Sun.

§. 3. The Congregation being thus turned towards the East, they put themselves into a Posture of Prayer, stretching out their Hands, and lifting up their

\* Προσκυνεῖν τῷ μεταλλῷ καὶ τὰς χεῖρας εἰς ὑψηλὸν αἱρέουν. *Stromat. lib. 7. p. 519.*

\* *Illuc suspiciuntur Christiani manibus expansis.*  
*Apolog. c. 30. p. 703.*

The Congregation being thus turned towards the East, they put themselves into a Posture of Prayer, stretching out their Hands, Eyes towards Heaven, as Clemens Alexandrinus writes, 'We lift up our Heads, and stretch out our Hands towards Heaven. And so Tertullian, 'We pray looking up to Heaven, with expanded Hands, by this devout posture imitating

raising & the lifting up of our  
Hearts to God in the  
Showers. Wherefore, as  
now to quicken the Peo-  
ples Devotion, the Mi-  
nister before Prayer excites them thereunto  
by saying, Let us pray. So in the African  
Churches, in Cyprian's Days, the Minister  
<sup>\* Prefac'd in his Prayer,</sup>  
by saying to the People,  
Lift up your Hearts. To  
which the People do testify  
their Consent; answered,  
We lift them up unto  
the Lord.

Oloēt tūv eikōya  
μετέπειταν ἀποκατάστη  
etc. Origent. de Orat.  
S. 20. p. 528.

Sacerdos ante Otatio-  
nem Praefatione præmis-  
sa, parat Fratrum me-  
tes dicendo, Sursum cor-  
da, & respondet plebs,  
Habemus ad Dominum.  
Cyprian. de Orat. Dominic.  
S. 22. p. 316.

§ 4. After this the  
Minister begins to Pray. But before we handle  
his Prayer, it may not be unnecessary to consider in what Habit he officiated, whether in a  
Surplice, or no. His usual Garb was a *Pallium*, which is the same with what we call a  
*Cloak*: This as being  
the most simple and plain  
Garment was commonly  
worn by the Christians;  
the usual Garb through-  
out the whole Roman  
Empire was the *Toga*,  
which was more gay and splendid than the *Pallium*;  
wherefore those who came over from Pa-  
ganism to Christianity, for the Indication of  
their Humility and Contempt of the World,  
quitted the *Toga* as too pompous and mundane,  
and assumed the *Pallium* or *Cloak*, as more

Pallio nihil expeditius  
quippe tota molitio  
ejus operire est solutum,  
id est, uno circumiectu  
—ita omnia hominis si-  
mul contegit. Tertul. de  
Pallio, p. 490.

24. The Worship, &c.

grave and modest ; from which changed apparel, and renouncing of a sumptuous Habit, to embrace a poor and mean one; the Heathens derided and exposed the Christians, even to a Proverb, *a Toga ad Pallium*, which forecasted Language engaged Tertullian to write a little Tract in Defence of the Cloak, which is still extant in his Writings, under the Title of *De Pallio*.

But *Salmagundi* and  
*Primitive Christianity*,  
Part 2. c. 3. p. 47. Dr. Cave think this  
fevere Habit was not worn by all Christians,

but only by those of them that led a more austere and mortified Life, such as the Clergy, and some self-denying Personages amongst the Laity, and that therefore it is called by Tertullian in the forementioned Tract, *Sacerdotis Habitus, or Priests Apparel*, as it is in Bellantium Manuscripts, and in the first Edition of *Beatus Rhenanus*, and not *Sacer Habitus, The Holy Apparel*, as it is in the later Editions. But whether it were so or no, I shall not here debate. This is sufficient for my purpose, that the Clergy usually wore a Cloak. But now, that in times of Publick Prayer; they should put a Sarifice, or any other kind of Linen Garment over their Cloaks, neither Tertullian, nor any other, speak the least Syllable of it : Instead of putting another Vestment on their Gown or Cloak, Tertullian mentions some in his Days, who at Prayers would throw off their Gown or Cloak, which he condemns as a Supersticious Affectation, and an Heathenish Custom. So, saith he,

the

the **Habitu** pray to their **Gods**, which if it ought to have been done, would have been enjoyed by the **Apostles**, who have given **Directions** concerning the manner of **Prayer**; unless some think, that when Paul had put off his Cloak at Prayer, he forgot it, and left it behind him at Carpus's.

S. 5. But quitting the Habit of him that Officiated, let us return to his Prayer, which he pronounced <sup>3</sup> with a modest and bashful Voice, that being most proper for those, who came to acknowledge the multitude and heinousness of their Sins, and to beg God's Pardon and Grace, which is the End and Design of Prayer. Musical Singing is best agreeable to the praising and adoring of God; <sup>4</sup> but our Petitions to God ought to be sent up with most fervent Prayers, with Tears, and Cries, and Groans.

Doubtless the Minister so prayed, as did most affect the People, whose Mouth he was to God; for they did not vocally joyn with him in the Prayers, but only testified their Assent to what the Minister prayed, by saying *Amen*, or *So be it*. Thus in the Prayer at the Celebration of the Lord's Supper, the President of the Assent-

<sup>3</sup> Querendam postis penitulam Orationem facere: sic enim adeunt ad idolalia nationes, quod utique si fieri oportet. Apostoli qui de habitu Orandi docent, comprehendissent, nisi si qui putant Paulum penitulam suam in Oratione penitentie Carpum reliquisse. *De Oratione*, p. 659.

<sup>4</sup> Modestis precibus orare. *Cyprian. de Orat. Dominic.* S. 2. p. 309.

<sup>4</sup> Enixis precibus, lacrymis, ingemiscamus, preces, gemitus, lachrymae. *Cyprian. Epist. 8. p. 23.*

Assembly only prayed, and the People congre-  
red with the ~~Arch~~. So writes Justin Mar-

<sup>3</sup> Πλειστά δὲ πολὺ πολιτείας συγενεσίης οὐ ταῖς εὐχαριστίαις καὶ τινὶ εὐχαριστίαις πας διπλῶν λαδὸς ἐπιτίθεται λέγοντες, Αὕτη. Αριστοφ.

*Euxæcūsantο δέ το  
εργεώτο καὶ ἐπιφυλα-  
κωτος πάντος τοῦ λαοῦ*  
Ibid. p. 97.

<sup>1</sup> Εὐχαὶ ὄμοιος καὶ εὐχα-  
εισιάς σον δύναμις αὐτῷ  
ἀντίστηται καὶ ὁ λαός ἐπι-  
φύλαξ λέγει τὸ Ἀμυν-  
Ibid. p. 98.

tioned by *Dionysius*.

*Eusebius τὸ ἐπανόστατον συγεποθεγξανθῶν τὸ Αμνόν.* Apud Euseb.  
lib. 7. c. 9. p. 255.

ed, Amen. <sup>g</sup> *Henricus Kalesius* in his Notes on this Place; as likewise Dr. *Hammond* in his Annotations on 1 Cor. 14. think that St. Paul had reference to this Custom of the Peoples saying Amen, at the Conclusion of the Eucharistical Prayer in 1 Cor. 14. 16. Else why shalst thou bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? In which place St. Paul condemneth as absurd.

furd and senseless, the Practice of some Men, who would consecrate the Sacrament in Hebrew or Syriack before Greeks, who understanding not those Tongues, could not bear their share in the Eucharistical Prayer, which consisted not in Antiphonal or Responsory Replies to the Minister, but only in saying *Amen*, or, *So be it*, to what he had prayed.

It is true indeed, that these Citations are spoken in particular of the Prayer before the Lord's Supper; but yet they may be also applyed to their Prayer after Sermon, since we have no reason to imagine, that in the one they should use Responsals, and in the other none. But that in all their Prayers the Priest only prayed, seems to be apparent, from that it was one part of his Office, to pray for the People,

<sup>9</sup> *The Priests, says Cyprian, pray for the safety of the Lord's People. And*

<sup>10</sup> *the Priests who have sacrificed to Idols, cannot assume to themselves the Priesthood, or make any Prayer in God's sight for the Brethren.* Therefore those ought to be chosen into the Priesthood, whom God will bear.

It was the Priest that Solely pronounced the Publick Prayers without the Voices of the People: And indeed it was impossible for the People to respond, since they had no fixed publick Form of

In precibus quas faciunt pro Plebis Dominice incolumitate. Epist. 68. §. 2. p. 201.

Qui idolis sacrificando sacrilega Sacrificia fecerunt, Sacerdotium Dei sibi vindicare non posseunt, nec ullam in conspectu ejus precerem pro Fratribus facere. Epist. 64. §. 2. p. 190.

Oportet eos ad Sacerdotium deligi, quos a Deo coacti audiri. Epist. 68. §. 3. p. 201.

Prayer,

Prayer, except the Lord's Prayer, which Lord's Prayer they frequently, though not always, repeated: And then as to their other Prayers, every Bishop or Minister of a Parish, was left to his own Liberty and Ability therein.

S. 6. As for the use of the Lord's Prayer, it must first be observed, that the constant repeating of it with other Prayers, was not esteemed necessary, but frequently it was omitted. Thus in the Heavenly Prayer of Polycarpus at the Stake, the Lord's Prayer is neither at beginning

\* Σέ αὐτῷ, σε ἐνορῶ, σε  
ἀκόσιω, σε τὸν αἰώνιον αἴ-  
ρετας Ἰησοῦς Χριστός τὸν  
αἰώνα τοῦ μαρτύρου, σε τὸν  
αὐτὸν, τὸν προδικούτον  
άγιον Αἵγε, καὶ νῦν, καὶ εἰ-  
τες μέλλοντας αἰώνας, Ἀ-  
γαπώ. *Apud Euseb. lib. 4.*  
c. 15. p. 133.

nor ending. The Conclusion of it is, 'Lord I will praise thee, I will bless thee, I will magnifie thee, through the Eternal High Priest Christ Jesus thy beloved Son, by whom to thee, with him, and the Holy Ghost, be Glory now, and for evermore, Amen.'

So *Clemens Alexandrinus* concludes his last Book of Pedagogy, with a Prayer, which neither ends nor begins with the Lord's Prayer; and *Origen* prescribing a Method of Prayer, speaks not a

\* *De Oratione*, §. 22. p. 134, 135.

Word of the Lord's Prayer, but advises both to begin and end with Doxology, or a giving Praise to God. In this Respect they regarded the Lord's Prayer, as given by Christ for a Pattern of all other Prayers, according to which they were to be made; whence *Cyprian* calls this

this Prayer, <sup>6</sup> the Law or Rule of praying; <sup>7</sup> so that to pray otherwise than that Prayer directed was Ignorance and Impiety. Wherefore, says Cyprian, <sup>8</sup> Let every one pray to God, not only for himself, but for all the Brethren, as the Lord hath taught us to pray for all. And so writes Clemens Alexandrinus, <sup>9</sup> that a good Man never remembers the Affronts that are offered him, but always forgets them; wherefore he justly prays, saying, Forgive us as we forgive others; that is, he prays according to the Sense of the fifth Petition; for it is the Sense, not the very Words of that Petition, that he here recites.

But tho' the Repetition of the Lord's Prayer was not necessary, yet it was usual; whence faith Origen, <sup>10</sup> Christ gave us a Prayer, with which he commanded us to pray unto the Father. And Tertullian writes, <sup>11</sup> That our Lord Jesus Christ gave to his Disciples a new Form of Prayer. Whence he calls the Lord's Prayer, <sup>12</sup> The Lawful Prayer. And

<sup>6</sup> Orandi legem. De Utilitate Ecclesie, S. II. p. 299.

<sup>7</sup> Ut aliter orare quam docuit, non ignorantia sola sit, sed & culpa. De Orat. Dominic. S. I. p. 309.

<sup>8</sup> Unusquisque oret Dominum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit. Epist. 8. S. 6. p. 24.

<sup>9</sup> Οὐδέποτε τις εἰς αὐτὸν ἀμαρτίσαντος μήποτε, διὰλα αφίκοται καὶ οὐ διηγεῖται ἐνχεισταὶ φρεσὶ πάντας, λέγων, καὶ τὸ πεντηκόπιον αφίκεται. Strom. lib. 7. p. 537.

<sup>10</sup> Quā patrem — nos iusfit orare. In Isaiam, Homil. I.

<sup>11</sup> Novam orationis formam determinavit. De Oratione, p. 657.

<sup>12</sup> Legitima Oratio. De fuga in Persecut. p. 435.

o The Worship, Ceremonies, &c.

¶ Orandi ipse formam dedit, ipse quid precamur monuit & instruxit: Qui fecit vivere, docuit & orare — ut dum prece & oratione quam filius docuit, apud patrem loquimur, facilius audiamur — Quæ enim potest esse magis spiritu alis Orationis, quam quæ verè à Christo nobis data est, à quomodo & Spiritus Sanctus missus est? Quæ verè magis apud Patrem precatio, quam quæ à filio, qui est veritas, de ejus ore prolata est? Ut aliter orare quam docuit, non ignorantia sola sit sed & culpa — Oretibus itaque fratres dilectissimi, sicut Magister Deus docuit. Amica & Familiaris Orationis est Deum de suo rogare ad aures ejus ascendere Christi orationem, agnoscat pater filii sui verba: 'cum precem facimus, qui habitat intus in peccore, ipse sit & in voce': & cum ipsum habeamus apud patrem ad vocatum pro peccatis nostris quando peccatores pro deficitis nostris petimus, advocati nostri verba premamus. Nam cum dicat, quia quodcunque petierimus à Patre in nomine ejus, dabit nobis: quanto efficacius impetramus quod petimus in Christi nomine, si petamus ipsum oratione? *De Orat. Dominie. §. 1, 2. p. 309.*

Cyprian yet more fully writes, that 'Christ bath given us a Form of Prayer, both admonished and instructed what we should pray for: He that made us live, bath taught us to pray; that whilst we offer unto the Father, the Prayer which the Son taught, we may be the more easily heard.— For what Prayer can be more Spiritual, than that which was given us by Christ, who gave us also the Holy Spirit? And what Prayer can be more prevalent with God, than that of his Son, who is the Truth, proceeding out of his Mouth? So that to pray otherwise than he bath taught, is both Ignorance and Impiety. Let us pray therefore, dearly beloved Brethren, as God our Master bath taught us: It is a friendly and familiar

Prayer to ask God with his own, and to present the Prayer of Christ with his. Bars, the Father will acknowledge his Son's Words. When we pray, let him that dwells in thy Heart, be in the Voice; and since we have him an Advocate with the Father for our Sins, when we beg pardon for our Sins, let us use the Words of our Advocate; and since he says, that whatsoever we shall ask of the Father in his Name, he will give it us; how much more effectually shall we prevail for what we beg in Christ's Name, if we ask it in his Prayer? To this Prayer is that Tertullian gives this Encomium,

*In the Compendium of all the  
saintly Words, Homilies, &c. Compendiis paucorum  
charactarum of Prophets, vulgar  
evangelists, and apostles,  
how many Specimens, Para-  
bles, Examples and Pre-  
cepts are contained! How  
many Difficulties towards God!  
Honour to God in the Pre-  
face, Faith in the first Pe-  
tition, Hope in the Second,  
Resignation in the Third,  
Petition for Life in the  
Fourth, Confession of Sins  
in the Fifth, Warfares  
against Temptations in the  
Sixth. What Wonder!  
God alone could teach, how  
he would be prayed to.*

S. 7. But tho' they frequently used the Lord's Prayer, yet they did not only use that, but other Prayers also; for immediately to the foregoing Encomium of the Lord's Prayer, Tertullian

*Posse nos super adjicere — & sunt quæ petantur pro circumstantia etiisque. De Oratione,*

*p. 659.*

*liam adjicere; Then we may add thereunto, and offer up Prayers unto God according to the Variety of our Circumstances and Conditions.*

*From which*

*Passage of the said Father, we may guess their usual Method of Prayer was first to begin with the Lord's Prayer, as the Ground and Foundation of all others, and then according to their Circumstances and Conditions to offer up their own Prayers and Requests. Now that this Conjecture may appear to have some Foundation, it will be necessary to translate at large this place of Tertullian, and to shew the Introduction or Occasion of it, which was this: After this Father had, as before, Commented on, summed up, and magnify'd the Lord's Prayer, he concludes, that nevertheless,*

*Posse nos super adjicere. Quoniam tamen Dominus prospector humarum necessitatum servis post tradicam orandi Disciplinam, Petrite, inquit, & accipietis, & sunt quæ petantur, pro circumstantia etiisque, premissa legitima & ordinaria Oratione quasi fundamento, accidentium jus est desideriorum, jus est superstruendi extrinsecus petitiones, cum memoria tamen preceptorum: Ne quantum à prieperis tantum securibus Dei longè sisus. Memoria Preceptorum nimirum e rationibus sternit ad Coram quorum, precipient. Et ibid. p. 659.*

wished the lawful and ordinary Prayer, there is place for accidental Requests, and a Liberty of offering up other Petitions, so as they do agree with the Precepts: As far as we are from the Precepts, so far are we from God's Ears; the remembrance of the Precepts makes way for our Prayers to Heaven, of which it is the chief.

Now these other Prayers, which made up a great part of Divine Service, were not stinted and imposed Forms, but the Words and Expressions of them were left to the Prudence, Choice and Judgment of every particular Bishop or Minister.

I do not here say, that a Bishop or Minister used no Arbitrary Form of Prayer; all that I say is, that there was none imposed: Neither do I say, that having no imposed Form, they unremediateley, immethodically or confusedly vented their Petitions and Requests; for without doubt they observed a Method in their Prayers; but this is what I say, That the Words or Expressions of their Prayers were not imposed or prescribed, but every one that officiated, delivered himself in such Terms as best pleased him, and varied his Petitions according to the present Circumstances and Emergencies: Or if it be more intelligible, that the Primitive Christians had no stinted Liturgies, or imposed Forms of Prayer.

Now this being a Negative in Matter of Fact, the bare Assertion of it is a sufficient Proof, except its Affirmative can be evinced. Suppose it was disputed, whether ever St. Paul writ an Epistle to the Church of Rome, the bare Negation thereof would be Proof enough that he did not, except it could be clearly evidenced on the

contrary that he did : So unless it can be proved that the Ancients had fixed Liturgies and Prayer-Books, we may very rationally conclude in the Negative, that they had none at all.

Now as to these prescribed Forms, there is not the least mention of them in any of the Primitive Writings, nor the least Word or Syllable tending thereto that I can find, which is a most unaccountable Silence, if ever such there were, but rather some Expressions intimating the contrary ; as that famous controverted place of *Justin Martyr*, who describing the manner of the Prayer before the Celebration of the Lord's Supper, says, That the Bishop sent

up Prayers and Praises to

*\* Apolog. 2. p. 98.*      God <sup>2</sup> with his utmost ability, *σὸν δύναμιν*, that is,

that he prayed with the best of his Abilities, Invention, Expression, Judgment and the like. I am not ignorant that there is another Sense given of *σὸν δύναμιν*, or, *According to his Ability*. But I must needs say, that I generally, if not always found this Phrase to include personal Abilities. Thus as to the Explanation of Scripture, *Origen* writes, that he would expound it,

<sup>3</sup> according to his Ability,

*\* Com. in Matth. Tom. 17. p. 487. Vol. 1.*      *σὸν δύναμιν*, and that he would Comment on that.

Parable of the Blind Man, that was healed near Jericho, mentioned in *Luke 18. 35: ἐξ οὐρανοῦ*.

*\* Com. in Matth. Tom. 16. p. 429. Vol. 1.*      And so on the Parable concerning the Husbandman; *ἐξ οὐρανοῦ*; and on the Marriage of the King's

*<sup>2</sup> Ibid. Tom. 17. p. 463.*

King's Son, <sup>3</sup> καὶ τὸν τοῦ  
στορῶν διάνυντα; and that he  
would search out the  
Sense of the Gospel of  
St. John, <sup>4</sup> καὶ πλάνων.  
Now what doth Origen  
intend, by his searching  
out the Sense, and expounding the meaning of  
the Scriptures to the utmost of his Power and  
Ability? Is it a bare reading and transcribing of  
other Mens Works, or an Employment of his  
own Abilities and Studies to find out the Sense  
and Meaning of them? Certainly every one will  
think the latter to be most probable.

So as to the Argumentative Defence of the  
Truth, Origen promises that he would answer  
the Calumnies of Celsus,  
<sup>5</sup> according to his Power, <sup>Contra Celsum. lib. 1.</sup>  
καὶ τὸν μαγιστρὸν Διάνυντα: <sup>p. 2.</sup>  
and that he would defend  
and confirm his Arguments against Celsus  
<sup>6</sup> according to his Power, <sup>Ibid. lib. 1. p. 28.</sup>  
οὐν Διάνυντα: and demon-  
strate the Reasonableness  
of the Christian Religi-  
on, <sup>7</sup> according to his <sup>Ibid. lib. 6. p. 265.</sup>  
Power, οὐν Διάνυντα: and  
dispute against Celsus,  
<sup>8</sup> according to his Power, <sup>Ibid. lib. 7. p. 332.</sup>  
οὐν Διάνυντα. Now whe-  
ther Origen's defending the Truth, and dispu-  
ting against Celsus according to his utmost Abi-  
lity and Power, consisted in a reading, or in a  
bare transcribing out of a Book, the written  
Arguments of other Men, or in an Employ-  
ment

ment of his own Abilities, Inventions and Expressions, is no difficult matter to determine.

I have not found one place, wherein this Phrase of *son dñi apud* doth not comprehend personal Abilities ; and several scores more might I cite, where it is so to be understood, which I shall omit, and mention only one more, spoken by *Origen* with respect to this Duty of Prayer, where it must of necessity imply personal Abilities,

S. 22. p. 134.      and that is in his Book ' *De Oratione*', where he prescribes the Methods and Parts of Prayer, the first whereof was *Doxology* ; wherein, says he, he that prays must bless God according to his Power, *xpi dñi apud*, where *xpi dñi apud* must signify the Performer's Abilities of Judgment and Expression, because it is not spoken of prescribed Words, but of a prescribed Method of Prayer ; as if any one should desire me to inform him, how or in what Method he must pray ; I tell him, as *Origen* doth in this place, that first he must begin with an Invocation of God by his Titles and Attributes ; then he must proceed to praise God for his Mercies and Benefits, confessing withal his Ingratitude and Unfruitfulness ; then beg pardon for past Sins, strength against future, and conclude all with praising God through Christ, and that he must do all this according to the utmost of his Ability. What could any one imagine, that I should intend by this Advice of following this Method to the utmost of his Power, but by the exerting of his own

own Abilities, Understanding, Memory, Invention, Expression, and the like, since I direct him not to any prescribed Words, but only to the Observation of those General Heads and Parts of Prayer.

So that the Ministers Praying *σαν δύναμις*, or according to the utmost of his Ability, imports the exerting his Gifts and Parts in suitable Matter and apt Expressions; and that the Primitive Prayers were so, appears yet farther from a Passage in *Origen*, who thus explains that Verse in *Mattb. 6.* But when ye pray, use not vain Repetitions as the Heathens do,

*\* But when we pray, let us*

*not Battologise, that is, use not vain Repetitions, but Theologise : But we Battologise, when we do not strictly observe our Selves, or the Words of Prayer, which we express, when we utter those things which are filthy either to do, speak, or think, which are vile, worthily reprovable, and alienated from*

*the Purity of the Lord. Surely this Caution had been needless of strictly observing the Words that they uttered, and this Fear had been groundless of expressing themselves undecently or sinfully, if they had had a Prayer-Book to recur to ; but that they had no such Prayer-Book appears yet more evidently from Tertullian, who describing their Publick Prayers, says*

C 3

that

*\* Αλλα σεργούμενοι, μη βαττολογούμεν, ελλα θεολογούμεν, βαττολογουμεν δε οπι μη μακαρωτατεσσεις εαυτοις η της ανατηματων & ευχης λεγεις λεγονται τα διεφθερμένα... έτοις, η λέγεται γνώμησα ταπεινη πυργοντα και στηλητα, τα φρεγοις αλλοτεια τε κυριει.*  
*De Oratione, S. 16. p. 63.*

• Illuc suspicientes Christiani manibus expansis, quia innocui, capite nudo, quia non erubescimus, denique sine monitore, quia de pectore oramus. *Apolog. c. 30. p. 703.*

that looking up to Heaven, they spread abroad their Hands because innocent; uncovered their Heads, because not ashamed; and without a Monitor, because they prayed from the Heart. Now

what is to be understood by praying from the Heart, will best appear from enquiring into what is opposed to it, viz. The Praying by a Monitor. Now the praying by a Monitor, as is acknowledg'd by all, was praying by a Book. But thus Tertullian affirms the Primitive Christians prayed not: We do not pray, saith he, with a Monitor, reading our Prayers out of a Book. No, but on the contrary, we pray de Pectore, from the Heart, our own Heart and Soul dictating to us, what is most proper and suitable to be asked, having no need of any other Monitor besides.

Hence their Prayers were suited to their Emergencies and present Circumstances, as Tertullian writes, that having premised the Lord's Prayer, we may offer up accidental Requests and Petitions, of which oc-

casional Requests we find some Instances, as in the sixteenth Epistle of Cyprian, where that Father assures Moses and Maximus, two Roman Confessors, That he remembred them in his Publick Prayers with his Congregation. And in another

• Et quando in Sacrificiis proferem cum plurimis facimus. *Epist. 16. S. i. p. 44.*

ther Epistle where he congratulates Pope *Lucius* upon his Return from Banishment, he assures him, 'That he did not cease in his publick Prayers to bless God for so great a Mercy, and to pray him that was perfect, to keep and perfect in him the glorious Crown of his Confession.' And so when the Church of *Carthage* sent a Sum of Money to the Bishops of *Numidia*, for the Redemption of some Christian Captives, they desired those Bishops 'to remember them in their publick Prayers. So that their Prayers could not be stinted, invariable Forms, because they could add new Petitions, as their Occasions and Circumstances did require.'

*Hic quoque in Sacrificiis atque in Orationibus nostris non cessantes Deo gratias agere, & orare pariter, ac petere, ut qui perfectus est atque perficiens, custodiat & perficiat in vobis confessionis vestrae gloriosam coronam.* Epist. 58. §. 2. p. 163.

*In mentem habeatis in Orationibus vestris, & eis vicem boni operis in Sacrificiis & precibus representetis.* Epist. 60. §. 4. p. 167.

*Firmilian* reports of an Exorcist Woman, that being acted by the Devil, she did wondrous Feats, taking upon her to perform Ecclesiastical Administrations; as to Baptize and Celebrate the Eucharist, the Elements whereof she Consecrated, with an Invocation not to be despised, that is, as seems to be most agreeable unto the Place, and to the *Divus* of *Justin Martyr*. The Matter, Invention and Expression of that Prayer, wherewith the consecrated

the Elements, was not mean or contemptible; but indifferently well performed: So that it seems evident, that though the Method of their Prayers might in the main be the same, yet every one was left to follow his own fancy and Expression therein.

But that I may hasten to the Conclusion of this Section, it is very unlikely that they were obliged to prescribed Forms, because they never read a Syllable of their Prayers out of any Book whatsoever, which is evident from their Posture of Prayer, which was two-fold, Either with their Hands and Eyes lifted up to Heaven; or with their Eyes shut: That they prayed with their Eyes and Hands lifted up to Heaven, has been already shewn in the Third Section of this Chapter, to which I shall only add this farther Observation, that

<sup>3</sup> Expandimus manus &  
dominica passione modu-  
lantes & orantes confe-  
mur Christo. *Tertul. de  
Orat.* p. 659.

<sup>3</sup> they stretched out their  
Hands in the Figure of a  
Cross.

That they also prayed with their Eyes shut, is evident from *Origen*, who having explained what is meant by that Injunction of our Saviour in *Matt. 6. 5.* And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men; wherefore, I say unto you, they have their Reward, thus explains the following Verse; But thou, when thou prayest, enter thou into thy Closet, and when thou hast shut to thy Door, pray to thy Father which is in secret; and thy Father which seeth in secret,

secretly shall reward them sin or vice openly. But he that is no Hypocrite, enacts himself in the Closets of his Heart, in union with the transgressions he has committed, and shutting himself up amongst those Treasures of Wisdom and Knowledge, and not fixing his Eyes on external Objects; as looking after any thing without, and closing every Gate of the Senses; lest he should be drawn aside by them, and their Species or Fancies should creep into his Mind, who prays the Father, who never flies from, or leaves such an one, but together with the Son, dwells in him. So the same Father writes, that a true Christian prays in every place, closing the Eyes of his Senses, but erecting those of his Mind. Now let them have prayed in either of these Postures, and it is very evident that they could read in neither of them; for it is very improbable that they could turn over the Leaves of a Book, whilst their Hands were extended towards Heaven in the Form of a Cross; or that they could read in a Book, whilst their Eyes were lifted up, or else quite shut and closed.

If therefore there had been pre-stablished and imposed Forms, they must of necessity have remembered them, which would have been an intolerable Load to the strongest Memory, especially to have repeated Word after Word the Prayers of their Fast Days, which must have been several Hours long, since some of their Fasts, as will be shewn in another place, were prolonged from the Morning of one Day, to the beginning of another.

S. 8. There remains now but one Question more with respect to their Publick Prayers, and that is, Whether they were divided into several Collects? To which I have not much certain to Answer; probably on their Assemblies on Fast Days, when they continued together triple the usual time, for the Ease of the Bishop and his Assistants, they made several distinct Prayers, and probably at their Ordinary Meetings, their Prayer after Sermon was but one entire Piety. But all this is but Conjecture, all that I find positive, is touching their Prayer, that preceded the Consecration of the Eucharistical Elements, which, as *Justin Martyr* writes, "was one long Prayer, to which the People said, 'Euchaistai Jēsū Christō Amen.' Εὐχαίστατε τῷ Χριστῷ ἀμήν τοῦ πατρὸς καὶ συντελεωντο τῷ εὐχαῖστῳ τῷ εὐχαίστασιν μᾶς δὲ πατέρα λαδεῖσαντες τὸν Απόλυτον Απολογ. 2. p. 97."

## C H A P. III.

§. 1. Of Baptism: The Persons Baptizing.  
 §. 2. The Persons Baptized: First, Infants.  
 §. 3. Next, Adult Persons. The Qualifications that were required in them. §. 4. The manner of Baptism: The Person to be Baptized abjured the Devil, the World, and the Flesh, and gave his Assent to the Fundamental Articles of the Christian Faith. §. 5. A Digression concerning the Antient Creed. The Creed commonly call'd the Apostles, not known within the first Three Hundred Years after Christ. In those Days they had other brief Summaries of Faith, agreeing in Sense, but not in Words.  
 §. 6. All the ancient Creeds transcribed in their Original Language. §. 7. The Creed, commonly call'd the Apostles, compared with the Antient Creeds. §. 8. How the Creed was composed.

§. 1. Having in the former Chapter discoursed of their Publick Prayers, I proceed in the next place to consider the Two Sacraments, viz. Baptism, and the Lord's Supper. And first of all, to treat of that of Baptism, together with its Appendix and Confirmation; for the more methodical and distinct handling whereof, I shall enquire into these three Things, viz. The Persons Baptizing, the Persons Baptized, and the manner of Baptism.

44. *The Ministry, Sacraments, &c.*

First, As to the Persons Baptizing, usually they were the Bishops, or Pastors of their Respective Parishes, as *Justin Martyr* describes Baptism, as performed by the ~~curas~~, or

*Apolog.* 2. p. 97.

<sup>3</sup> *De Coron. Milit.* p. 335.

<sup>3</sup> *Sacramentum Sacerdos qui est Episcopus. De Bap-*  
*t. n. p. 602.*

<sup>4</sup> *Dehinc Presbyteri &*  
*Diaconi, non tamē sine*  
*Episcopi auctoritate —*  
*Laicis etiam ius est —*  
*sufficiat in necessitatibus.* *Ibidem,* p. 602.  
*603.*

<sup>5</sup> *Mulier non tingendū*  
*ius sibi pariet. Ibid. p.*  
*603.*

President; and *Tertidian* by the *Archis*, or *Superintendent*; and by the *High Priest*, who is the *Bishop*; but with his *Permission and Consent*, it was allowed to *Presbyters* and *Deacons*; and in case of *Necessity*, even to *Laymen* to *Baptize*; but never under any *Necessity whatsoever was it permitted to a Woman* *so to do.*

S. 2. As for the Persons that were *Baptized*, they were two sorts, ei-

ther Infants, or Adult persons. That Infants were *baptized*, will be evident from this single Consideration. *Baptism* was always precedent to the *Lord's Supper*; and none were admitted to receive the *Eucharist*, till they were *baptized*. This is so obvious to every Man, that it needs no proof: If any one doubts it, he may find it clearly asserted in the Second *Apology* of *Justin Martyr*, p. 97. Children received the *Eucharist* in the Primitive Church, which is also a thing so well known, as that for the proof of it

<sup>•</sup> *Diaconus reluctanter re-*  
*cet, de Sacramento Ca-*  
*llicis infudit. De Lap-*  
*sis, sp. 20. p. 284.*

I shall only give one pas-  
sage of *Cyprian's*, where  
he tells a long Story of a  
Sucking Girl, who so vio-  
lently

lently refused to taste the Sacramental Wine; that the Deacon was obliged forcibly to open her Lips, and to pour down the Consecrated Wine. Therefore it naturally follows, that Children were baptized; for if they received that Ordinance, which always succeeded Baptism, then of necessity they must have received Baptism its self. But I needed not to have mention'd this Consideration, since Infant-Baptism is as clearly asserted in Words at length in the Primitive Writings, as a thing can possibly be. Thus Origen writes, that *Children are baptized for the Remission of their Sins, for the purging away of their natural Filth, and original Impurity which is inherent in them*, according to Job 15:14. *What is Man that he should be clean? And he which is born of a Woman, that he should be Righteous?* And that of the Prophet Isaiah, chap. 4. v. 4. *When the Lord shall have washed away the Filth of the Daughter of Sion, and shall have purged the Blood of Jerusalem from the midst thereof.* No one is clean from the Filth; no, though he lived but one Day upon the Earth. Wherefore because through the Sacrament of Baptism, the Uncleanesses of our Birth are purged away, therefore Children are baptized. And the same Father Commenting on that place of our Saviour,

' Parvuli baptizantur in Remissionem peccatorum; Quorum peccatorum? Vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus, nullus mundus à sorde, nec si unius diei quidem fuerit vita ejus super terram? Et quia per Baptismi Sacramentum nativitatis fordes deponuntur, propterea baptizantur & parvuli. In Lucam. Homil. 14.

Matth.

*Matt. viii. 10. See that you despise not one of these little ones, alledged upon one Reason, why we should not do so, because of the Angels that guard them, on which reason he makes this Query,*

\* Πότε τοι δικριθόσταις τοι επίσημος μηχανή οι λεγόμενοι αυτοὶ αγγέλοι τετιασται πότερον διενέδοντο περι βιονομίας οὐδὲ αυτοὺς σωματίους ἀφ' εἰς οὐτοῖς παλαιγγενεσίας — Η θεοὶ γενέσεως. Comment. in Mat. Tom. 13. p. 331. Vol. I.

\* At what time the Angels begin their Guardianship over those little ones, whether as the time of their Birth or their Baptism? So that little ones were Baptized; by which little ones he means Infants and Children, as is most evident from those other Titles, which he gives them in the same Tome, as *naïdes*, *little Children*, *vixi*, *Infants*; and in one place he supposes them to be under three

\* Μέγετος τετράς καὶ τετράς — or four Years old,  
ταύτης. Ibid. p. 321.

To these Testimonies of Origen, I might also add those of *Irenaeus*, *Ibid.* 2. cap. 39. p. 137. and of *Cyprian*, *De Lapsis*, §. 7. p. 279. But I shall chuse to wave them, because I would willingly translate at length the Determination of an *African Synod*, held *Anno 254*, whereat were present Threescore and Six Bishops; the occasion of which Determination was this: A certain Bishop called *Fidus*, had some Scruples, not concerning the Baptism of Infants, but concerning the time of their Baptism, whether they might be baptized before the Second, or Third Day after their Birth, or before the Eighth Day, as it was observed with respect to Circumcision under the Mosaical Economy;

the

the Reasons or Grounds for which his Scruples he propos'd to this Synod, who having seriously examined them, unanimously decreed, That Childrens Baptism was not to be deferred so long, but that the Grace of God, or Baptism, should be given to all, and most especially unto Infants, which Synodical Decree, because so pertinent to my purpose, I have at large transcribed as follows:

Quantum vero ad causam Infantiuum pertinet, quos dixisti intra secundum vel tertium diem quo nati sint constitutos baptizari non oportere; & considerandam esse legem Circumcisio[n]is antiquae, ut intra octavum diem cum qui natus est baptizandum & sanctificandum non putares; longe aliud in consilio nostro omnibus visum est; in hoc enim quod tu putabas esse faciebant, nemo consenserit, sed universi potissimum judicavimus, nulli hominum nato misericordiam Dei & gratiam denegandam; nam cum Dominus in Evangelio suo dicat, Filius hominis non venit animas hominum perdere, sed

*As for the matter of Infants, whom, you said, were not to be Baptized within the Second or Third Day after their Nativity, or according to the Law of Circumcision within the eighth Day thereof; it hath appeared to us in our Council quite contrary; no one maintained your Opinion, but we all judged, That the Mercy and Grace of God was to be denied to no Man; for since the Lord said in the Gospel, The Son of Man came not to destroy, but to save the Souls of Men; therefore as much as lies in our Power, no Soul is to*

salvare; quantum in nobis est, si fieri potest, nulla anima perdenda est. Quid enim ei deest, qui semel in utero, Dei manibus formatus est? Nobis enim atque oculis nostris, secundum diem secularium cursum, accipere, qui nati sunt incrementum videntur: Cæterum quæcunque a Deo sunt, Dei factoris maiestate & opere perfecta sunt. Esse denique apud omnes, sive infantes, sive maiores natu, unam divini munericæ, qualitatem, declarat nobis divinæ Scripturæ fidēs, cum Helisæus super Infantem Sunamitis, Vi-duæ Filium qui mortuus jacebat, ita se Deum deprecans superstravit, ut capiti caput, & faciei facies applicaretur, & superfusi Helisæi membra singulis parvuli membris & pedes pedibus jungen-rentur. Quæ res si secundum nativitatis nostræ & Corporis qualita-tem cogitetur, adulto & proiecto Infans non pos-

to be lost; for what is there defective in him, who has been once formed in the Womb by the Hands of God? To us indeed it seems, that Children increase, as they advance in Years; but yet whatever things are made by God, are perfected by the Work and Ma-jesty of God their Ma-ker. Besides, the Ho-ly Scriptures declare, that both Infants and Adult Persons have the same Equality in the Divine Workman-ship: When Elisha prayed over the Dead Child of the Sunami-tish Widow, he lay upon the Child, and put his Head upon his Head, and his Face upon his Face, and his Body upon his Body, and his Feet upon his Feet. This may be thought improbable, how the small Mem-bers of an Infant should equal the big ones of a grown Man;

but

set æquari, nec collaterè & sufficere possent parva membra majoribus. Sed illuc æqualitas divina & spiritualis exprimitur, quod pares atque æquales sint omnes homines, quando a Deo semel facti sint, & possit ætas nostra in incrementis corporum secundum secundum Deum habere distinzione; nisi & gratia ipsa, quæ baptizatis datur, pro ætate acceptationis vel minor. Vel maior tribuitur; cum spiritus sanctus non de mensura, sed de pieitate atque indulgentia paterna æquals omnibus præbeat. Nam Deus ut personam non accipit, sic ne ætatem, cum Ie omittens ad celestis gratia consecrationem æqualiter libata præbeat patrem.

¶ Nam & quod vestigium um infantis, in primis partus sui diebus constitutum, non esse his Births unclean, dixisti, quod unusquisque nostrum adhuc horreat bar herein is expressed the Divine and Spiritual Equality, that all Men are equal, and alike, when they are made by God; that though the increase of our Bodies may cause an inequality with respect to Men, yet notwithstanding respect to God; unless that that Grace, which is given to baptized Persons, be more or less according to the Age of the Receivers; but the Holy Ghost is given equally to all, not according to measure, but according to God's Mercy and Indulgence; for as God is no respecter of Persons, so neither of Tears; he equally offers to all, the obtaining of his Heavenly Grace.

¶ And whereas you say that an Infant for the first Days after his Birth is unclean, so that every one is afraid to kiss him, this

ex osculari, nec hoc putamus ad coelestem gratiam dandam, impedimento esse oportere; scriptum est: enim, omnia mundana sunt mundis; nec aliquis nostrum id debet horrere, quod Deus dignatus est facere. Nam eti adhuc infans a partu novus est, non ita est tamen, ut quisquam illum in gratia danda atque in pace facienda horrere debeat osculari, quando in osculo infantis unusquisque nostrum pro sua religione ipsas adhuc receperit Dei manus debeat cogitare, quas in homine modo formato & recensuato quodammodo ex oscularum, quando id quod Deus fecit, amplectimur. Nam quod in Iudaica Circumcisione carnali octavus dies observabatur, Sacramentum est in umbra atque in imagine ante premis-

can be no Impediment to his Obtaining of Heavenly Grace; for it is written, to the Pure all things are pure; and none of us should dread that which God hath made, for although an Infant be newly born, yet he is not so, as that we should dread to kiss him; since in the kissing of an Infant, we ought to think upon the fresh Works of God, which in a manner we \* kiss, in an Infant newly formed and born, when we embrace that which God hath made. And whereas the carnal Jewish Circumcision was performed on the Eighth Day, that was a Type and Shadow of some future good thing, which, Christ the Truth being now

\* This they speak with reference to their Custom of Saluting one another at the Conclusion of their publick Assemblies.

sūm, sed veniente Chri-  
sto veritate compleatum.  
Nam quia octavus dies,  
id est, post Sabbathum  
primus dies futurus erat,  
quo Dominus resurgeret,  
& nos vivificaret & Cir-  
cumcisionem nobis spiri-  
tualem daret, hic dies  
octavus, id est, post Sab-  
batum primus, & Domini-  
nus præcessit in imagi-  
ne, quæ imago cessavit  
superveniente postmo-  
dum veritate, & data  
nobis spirituali circumci-  
sione. Propter quod ne-  
minem putamus à gratia  
consequenda, impedien-  
dum esse ea lege quæ jam  
statuta est; nec spiritua-  
lem circumcisionem im-  
pediri carnali circumci-  
sione debere, sed omnem  
omnino hominem admittendum  
esse ad gratiam  
Christi, quando & Petrus  
in Actibus Apostolorum  
loquatur, & dicat, Do-  
minus mihi dixit, nemini-  
nem communem diceñ-  
dum & immundum.

come, is done away;  
because the Eighth  
Day, or, the First Day  
after the Sabbath, was  
to be the Day on which  
our Lord should rise  
and quicken us, and  
give us the Spiritual  
Circumcision; there-  
fore was the Carnal  
Circumcision, on the  
Eighth Day, which  
Type is now abolished.  
Christ the Truth being  
come, and having  
given us the Spiritual  
Circumcision. Where-  
fore it is our Judg-  
ment, that no one  
ought to be debarred  
from God's Grace by  
that Law, or that  
the Spiritual Circum-  
cision should be hind-  
ered by the carnal  
one; but all Men  
ought to be admitted  
to the Grace of Christ,  
as Peter saith in the  
Act's of the Apostles,  
that the Lord said  
unto him, that he  
should call no Man  
common or unclean.

52      The Worship, Ceremonies, &c.

Cæterum si homines impeditre aliquid ad consecrationem gratiæ posset; magis. adultos & provectos & maiores natu possent impeditre peccata graviora. Porro autem si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postea crediderint, remissa peccatorum datur, & a baptismo atque a gratia nemo prohibetur; quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antique prima nativitate contraxit? Qui ad remissionem peccatorum accipientiam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata & idcirco, frater charissime, hæc fuit in concilio nostra sententia, a baptismo atque a gratia Dei, qui omnibus misericors & benignus, & plus est, neminem per nos debere prohiberi. Quod cum

But if any thing can binder Men from Baptism, it will be bainous Sins, that will debar the Adult and Mature therefrom; and if those who have sinned extremely against God, yet if afterwards they believe, are baptized, and no Man is prohibited from this Grace, how much more ought not an Infant to be prohibited, who being but just born, is guilty of no Sin, but of Original which he contracted from Adam? Who ought the more readily to be received to the remission of Sins, because not his own, but others sins are remitted to him. Wherefore, dearly beloved, it is our Opinion, that from Baptism, and the Grace of God, who is merciful, kind and benign to all, none ought to be prohibited by us, which as it is to be observed and followed with

circa universos observandum sit atque retinendum, tum magis circa infantes ipsos & recens natos observandum putamus, qui hoc ipso de opero nostra, ac de divina misericordia plus merentur, quod in primo statim nativitatis suæ ortu plorantes ac fientes nihil aliud faciunt quam deprecantur. *Apud Cyprian. Epist. 59. S. 2, 3, 4. p. 164, 165.*

*with respect to all, so especially with respect to Infants, and those that are but just born, who deserve our Help, and the Divine Mercy, because at the first instant of their Nativity, they beg it by their Cries and Tears.*

So that here is as Formal, Synodical Decree for the Baptism of Infants as possibly can be expected; which being the Judgment of a Synod, is more authentick and cogent than that of a private Father, it being supposable, that a private Father might write his own particular Judgment and Opinion, but the Determinations of a Synod or Council, denote the common Practice and Usage of the Whole Church.

§. 3. It is evident then, that Infants were baptised in the Primitive Ages; and as for the Baptism of the Adult, that being own'd by all, it will be needless to prove it. These were Persons grown in Years, able to judge and chuse for themselves, who relinquished Paganism, and came over to the Christian Faith. What Qualifications were required in them previous or antecedent to Baptism I need not here relate, since I have already handled this Point in the Sixth Chapter of the former Treatise, to which I refer the Reader. In short, such

54      *The Worship, Ceremonies, &c.*

as these were first instructed in the Christian Faith, continued some time in the Rank of the

*"Οὐαὶ τοῖς οὖσι καὶ μετάσθιον ἀλλοῦ ταῦτα τὰ  
ὑφ' αὐτῶν σταύρωδα καὶ  
αγνώσταις καὶ βέβητος  
δικαστῶν χρυσάται —  
ἔπειτα ἀγνόται υφ' οὐαὶ  
ἔσθιαν διεγένετο, &c. Just.  
Mart. Apol. 2. p. 93.*

Catechumens, till they had given good Proofs of their Resolutions to lead a pious, religious Life, and had professed their Assent and Consent to all the Christian Verities, and then they were solemnly baptized.

Which brings me

to the third thing proposed, viz. The manner of Baptism, which for the main was, as follows.

¶ 4. The Person to be baptized was first asked several Questions by the Bishop, or by him that officiated, unto which he was to give his Answer, concerning which Baptismal Questions and Answers Dionysius Alexandrinus speaks in his Letter to Xystus Bishop of Rome, wherein he writes of a certain scrupulous Person in his Church, who was exceedingly troubled, when he was present at Baptism, and

*"Καὶ ἦπερ τίνων καὶ  
προκειμένων ἡτανόσας Α-  
ποδ. Euseb. lib. 7. c. 9.  
p. 254.*

Ufuitata & Legitima verba Interrogationis. Apud Cyprian. Epist. 75. S. 10. p. 238.

heard the Questions and

Answers of those that were

Baptized. Which Que-

stions Firmilian styles,

the lawful and usual In-

terrogatories of Baptism.

Now these Questions and

Answers were two-fold:

First, Of Abjuration of

the Devil and all his Works: And, Secondly, Of a Firm Assent to the Articles of the Christian Faith. First, Of Abjuration. The Minis-

ter

ster proposed this Question to the Party baptiz-  
ed, or to this Effect, *Do you renounce the Devil,  
the World, and the Flesh?* To which he answer-  
ed, Yes. So writes Tertullian,

*When we are  
baptized, we renounce the  
World, the Devil, and  
his Angels.*

*And with  
our Mouth we have vowed  
to renounce the World, the  
Devil, and his Angels.*

*And We have renounced  
the Devil and his Angels.*

*And Thou hast coven-  
anted to renounce the  
World, the Devil, and his  
Angels.*

*And We were  
called to the Warfare of  
the Living God, when we  
promised in the Words of  
Baptism.*

*To the same  
effect also says Cyprian,  
When we were baptized,*

*we renounced the World.*

*And We have renounced  
the World, its Pomp and  
Delights.*

*And The Ser-  
vant of God has renounced  
the Devil and the World.*

*And, We have renoun-  
ced the World, and by the  
Faith of Spiritual Grace*

*have cast off its Riches*

*lis abjecimus. De Orat. Dom.*

*Contestamur nos re-  
nunciare Diabolo &  
Pompe & Angelis ejus.  
De Corona Miltis, p.  
336.*

*Renunciaffo nos Dia-  
bolo & Pompe & Ange-  
lis ejus ore nostro con-  
testamur. De Spec. ac.*

*p. 583.*

*Rehunciamus Dia-  
bolo & Angelis ejus. De  
Idolat. p. 618.*

*Pactus es renunciare  
Diabolo, & Pompe &  
Angelis ejus. Lib. de  
Annia, c. 17. p. 554.*

*Vocati sumus ad mil-  
itiam Dei vivi, jam tunc  
cum in Sacramenti vet-  
ha spondimus. Ad Mar-  
tyr. p. 367.*

*Seculo renunciaveri-  
mus cum baptizati su-  
mus. Epist. 7. §. 3.  
p. 20.*

*Mundi pompis & de-  
liciis jam tunc renunci-  
avimus. De Hab. Virg.  
§. 6. p. 267.*

*Dei servus—Diabolo  
jam renunciarat & Sa-  
culo. De Lapis, §. 6.  
p. 279.*

*Sæculo renunciavimus  
& Divitias ejus & Pom-  
pas fide gratiæ spiritua-  
l. §. 14. p. 213.*

*and*

\* Diabolo & Mundo renunciavimus. De Bono Patientie, S. 7. p. 385.

<sup>17</sup> Ανθεκτούσιν δια την προεγίς αγάπης. Theod. Epist. p. 573.

and Pomp. And, \* We have renounced the Devil and the World. And so likewise saith Clemens Alexandrinus, that in Baptism we renounced the Devil.

The Second Question was, Whether the Party to be Baptized, did believe all the Articles of the Christian Faith, to which he answered, Yes, as Iustus Martyr writes, "that those who were to be baptized, were to give their Assent to the things that were taught and held by them. So Cyprian writes, that at Baptism they asked the Baptized Person's Assent to this Creed, 'Whether he believed in God the Father, Son, and Holy Ghost, remission of Sins, and eternal Life through the Church ?' And that at Baptism they asked, 'Doth thou believe the Life everlasting, and remission of Sins through the Holy Church ?' These Articles of Faith to which

Symbolo baptizare, nosse Deum Patrem, Filium Christum, Spiritum Sanctum, credis remissionem peccatorum, & vitam eternam per Sanctam Ecclesiam ? Epist. 76. S. 6. p. 248.

\* Credis in vitam eternam, & remissionem peccatorum per sanctam Ecclesiam ? Epist. 70. S. 2. p. 214.

the Baptized Persons gave their Assent, are call'd by Cyprian, \* The Law of the Symbol. And by Novatian, \* The Rule of Truth.

\* Symboli legem. Epist. 76. S. 6. p. 248.

\* Regula veritatis. De Trinitate inter Opera Testim. p. 493.

§. 5. And here since we have mentioned the Symbol, it will be no unuseful Digression to enquire a little into the Ancient Creeds ; for as for that Creed, which is commonly called the Apostles, all Learned Persons are now agreed, that it was never composed by them, neither do I find it within my prescribed Time : But though they had not that, yet they had other Creeds very like thereunto, which contained the fundamental Articles of the Christian Faith, unto which all Christians gave their Assent and Consent, and that publickly at Baptism ; whence, as before, it is called by Cyprian, *The Law of the Symbol* ; and by Novatian, *The Rule of Truth*.

This Creed was handed down from Father to Son, as a brief Summary of the necessary Scripture Truths, not in *ipissimis verbis*, or in the same set Words, but only the Sease or Substance thereof, which is evident, from that we never find the Creed twice repeated in the same Words, no, not by one and the same Father ; which that it may the more manifestly appear, as also that we may see the Congruity and Affinity of the Antient Creeds with our Present Creed, commonly call'd the Apostles, I shall Transcribe in their Original Language all the whole Creeds, and Pieces of Creeds, that I find within my limited Bounds, which, together with the Authors wherein they are to be found, are as follows.

315. 6. "Επομένη τινα σταύρων χριστιανούς, οιος Χειρίς λαζαρί<sup>ς</sup>  
την οικία γέλεις Δαβίδος, την την Μαρίας ος αληθινής εκκλησίας,  
προτείνει χριστιανός, αλλοδών Ελλάς ή οντική Πατρίδας,  
αλλοδών θεοφύσεων, την αληθινόν, οικόπεδον ουρανού πάνεγεντον,  
παραλόν; την Καρχηδόναν, την την ελληνικής ιερεύς ουπόν νέρων,  
πρεσβετερού ου διάλειται εντός χριστιανούς ου πολιούσαντος  
την την παναγίας ειρήνης, η οποίαν η μάρτυρες εντός  
Χειρόν Ιωάννη Ιγνατίου Ρηγιανίδη Τραλλεούς.

Η. γένος ηδ. σαμάνωσις. κατέπειρ τοντός της ή Επίκαιρης θεού πρώτην τη γῆς διαποτελεῖσθαι, τούτην ή δη μεταβολή της ουρανού, πιεσθεῖσαν αρχαίστρους, τηντός τοντός περιφέρειαν πειθαρχείσθαι τη πεπονιάστα, τη σερπετίνην υπερβαίνοντα καὶ ταῖς πελαστικαῖς, καὶ τάντα ταῖς οὐρανοῖς, τίσιν, καὶ τοῖς, ταῖς Χειρού-  
περαῖς τὴν τὸν τε Θεόν τὴν Αρχαίστρουν ταῖς τοῦ πρώτους ανθη-  
ειαῖς, καὶ εἰς πανδίμα ἀνοικο τὸ Μίλα οὐρανούς πειθαρχείσ-  
τας οὐκονομίας καὶ ταῖς ἐλάσσοις, καὶ τηντός εἰς παρέπειν γέννησιν,  
καὶ τὸ πανδίθρον, καὶ τηντός οὐρανοῖς, τηντός τηντός πειθαρχείσ-  
τας τηντός ισχαῖς ἀνάλημψιν τοῦ πατρικοῦ θεοῦ, Ιερεῦ, Ιποτῆ τοῦ Κε-  
πείου πρώτον καὶ τηντός εἰς οὐρανοῦ, εἰς τὴν οὐρανοῦ τὰ πειθαρχείσ-  
τας αὐτῷ, δῆτα τὸ αγαθούραμποτελεῖ ταῦταντα, καὶ φραστῆ  
τοῦ πατροῦ σπέρισι πάσιντον αὐτούραμποτελεῖ, Ιερεῦ, Χειρού-  
περαῖς πρώτων καὶ Θεῶν, καὶ ποτίσει, καὶ Βασιλεῖς καὶ τηντός εὐθυ-  
νίαν τηντός πειθαρχείστας τηντός πάμφιτον πειθαρχείσταν καὶ δη-  
γμέσοντας καὶ καταχθόνιον, καὶ πάσα τηντός γεννάταν οὐρανούραμποτελεῖσ-  
στας, καὶ πάσον δικαιαίαν εἰς τοὺς πάσι ποιήσοταί τοι, μὴ πειθαρ-  
χείστηκε τοῦ πατρικοῦ, καὶ ἀγρύπνιος τὸς οὐρανούραμποτελεῖς, καὶ τῷ  
πατρικῷ γεννούσις, καὶ τὰς δύσεις, καὶ δόξας, καὶ αὐτόματος,  
καὶ Ελασφρίας, εἴδος αὐθεόπιν εἰς τὸ αιώνιον πῦρ πέμψατο,  
τοῖς δὲ δικαιούσι καὶ δόσοις, καὶ τὰς εἰσόπατες αὐτοῦ τελεποκόσος καὶ  
ἐν τῷ διάτητι φύτει διαιρειδόκοσος τοῖς αὐτοῖς αρχαῖς, τοῖς δὲ  
ἐπιμεταροταῖς, Κριώντι χαρεσσώμενο, αρθραστίαν προστίναται καὶ  
φένταν αἰώνιον πειθαρχείστη.

**Credo in unum Deum, fabricatorem. Codi- ac  
Terræ, & omnium quæ in eis sunt, per Chry-  
stum Iesum Dei Filium, qui propter eminen-  
tissimam erga Figmentum suum dilectionem,  
eam quæ esset ex Virgine, generationem susti-  
nuit, ipse per se hominem adunans Obo, &  
passus sub Pontio Pilato, & resurgens, &c. in  
claritate receptus, in gloria venturus Salvator  
eorum qui salvantur, & Iudex eorum qui ope-  
dicantur, & mittens in ignem æternum ignis  
figuratores veritatis, & contemptores patris sui  
& adventus ejus. *Irenæus, lib. 3. cap. 4. p.*  
**172.****

Regula est autem Fidei, ut jam hic quid-  
credamus, profiteatur, illa scilicet, qua credi-  
tur unum omnino Deum esse, nec alium pre-  
ter mundi creatorem, qui universa de cibis  
producerit per verbum suum, primo omnipotens  
amissum; id verbum Filium ejus appellatum in  
nomine Dei, varie visum Patriarchis, in Pro-  
phetis semper auditum, postremo delatum ex  
spiritu patris Dei & virtute in Virginem Mati-  
am, carnem factum in utero ejus, & ex ea na-  
tum, egisse Iesum Christum, exinde predicasse  
novam legem & novam promissionem Regni  
Cœlorum, virtutes fecisse, fixum cruci tertia-  
die resurrexisse, in cœlos erexit, sedere ad  
dexteram patris, misisse vicariam vim spiritus  
sancti, qui credentes agant, venturum cum cla-  
ritate ad sumendos sanctos in vita eterna, &  
promissorum cœlestium fructum, & ad Prophe-  
tos judicandos igni perpetuo, facta utriusque  
partis resuscitatione cum carnis restituzione.

Hæc

Hæc regula a Christo — instituta nullas habet apud nos questiones, nisi quas hærefes inferunt, & quæ hæreticos faciant. *Tertul. de Praescript. advers. Haret.* p. 73.

Unicus quidem Deum credimus, sib' hac tam  
en dispensatione quam ~~deorum~~ dicimus, ut  
unici Dei sit & Filius Sermo ipsius, qui ex ipso  
processerit, per quem omnia facta sunt, & sine  
quo factum est nihil; hunc missum a patre in  
Virginem, & ex ea natum hominem & Detinum,  
filium hominis & filium Dei, & cognominatum  
Iesum Christum; hunc passum, hunc mortuum  
& sepultum secundum scripturas, & resuscitatum  
a Patre, & in celo resumptum, sedere ad dexteram patris, venturam judicare vivos & mor-  
tuos, qui exinde miserat secundum promissio-  
nem suam a patre spiritum sanctum Paracletum  
sanctificatorem fidei eorum qui credunt in pa-  
tre, & filium, & spiritum sanctum. Hanc  
regulam ab initio Evangelii decucurisse, &c.  
*Tertul. advers. Præscian.* p. 316.

Regula Fidei una omnino est, sola immutabilis  
& irreformabilis credendi scilicet in unicum  
Deum omnipotentem, mundi conditorem, &  
filium ejus Iesum Christum, natum ex Virgine  
Maria, crucifixum sub Pontio Pilato, tertio die  
resuscitatum a mortuis, receptum in cœlis, se-  
dentes nunc ad dexteram patris, venturum ju-  
dicare vivos & mortuos, per carnis etiam re-  
surrectionem. *Tertullian de Virginib.* v. eland.  
p. 383.

Πίστιν οὐ δηλοῖ ὁ Θεός, ὅ τα πάντα κλίους γε  
κείμενους γειτνίους ἐν τῷ μὲν ὅντι εἰς τὸ εἶναι τὰ  
πάντα, χρὴ δὲ γράπτειν ὅτι Κύριος Ἰησος Χριστός καὶ  
πάσῃ τῇ φύσει αὐτῷ καὶ τῷ πνότητα καὶ τῷ πατρὶ παρόντα  
ἀλληλα διὶ καὶ εἰς τὸ ἄγνοιαν πνεῦμα πνεύμα καὶ διὶ<sup>τοῦ</sup>  
αὐτούς τοὺς κολαζόμενα μὲν τῷ διὶ ἀμαρτιῶνεν, π-  
νεῦμα δὲ τῷ διὶ εὗριστοις. Origen. Comment. in  
Johani. Tom. 32. p. 397. Vol. 2.

Unus Deus est, qui omnia creavit, atque  
composuit, quicque ex nullis fecit esse universa,  
Deus a prima creatura & conditione mundi  
omnium iustorum, Adam, Abel, Seth, Enos,  
&c. Et quod hic Deus in novissimis diebus, si-  
cū per Prophetas suos ante prophecerat, misit  
Dominum nostrum Jesum Christum, primo  
quidem vocatum Israel, secundo vero etiam  
gentes post perfidiam populi Israel. Hic Deus  
justus & bonus pater domini nostri Iesu Christi,  
Legem & Prophetas & Evangelia ipse dedit,  
qui & Apostolorum Deus est, & veteris & no-  
vi Testamenti: Tum deinde quia Jesus Christus  
ipse, qui venit, ante omnem creatoram natus ex  
patre est: Qui cum in omniū conditione pa-  
tri ministrasset (per ipsum enim omnia facta  
sunt) novissimis temporibus seipsum exinaniens  
homo factus est, incarnatus est cum Deus esset,  
& homo manifestus quod Deus erat. Corpus as-  
sumpsit corpori nostro simile, eo modo differens  
quod natum ex Virgine & Spiritu sancto est, &  
quoniam hic Jesus Christus natus & passus est  
in veritate, & non per imaginem, constitutum  
hanc mortem vere mortuus est; vere enim a  
morte.

morte resurrexit, & post resurrectionem  
conversatus cum Discipulis suis assumptus  
est.

Tom deinde hohore ac dignitate Patri ac  
Filio sociatum tradiderunt Spiritum sanctum,  
in hoc non jam manifeste discernitur, utrum  
natus non impatus. Sed inquirenda jam ista pro  
viribus sunt de Sacra Scriptura, & sagaci per  
quisitione investiganda, sane quod iste Spiritus  
sanctus nuncqueque sanctorum vel Prophetarum  
vel Apostolorum inspiravit, & non aliis.  
Illi Spiritus in veteribus alijs vero in his, qui  
in adventu Christi inspirati sunt, manifestissime  
in Ecclesiis praedicatur. Post haec iam, quod  
anima substantiam, vitamque habens propriam,  
cum ex hoc mundo discesserit, & pro suis  
meritis dispensabili, vite, vita aeterna, & beatitudinis  
hereditatem potitura, si hoc ei sua gesta  
præstigerint, sive igne aeterno se supplicius  
mancipanda, si in hoc eam scelerum culpa de-  
torserit. Sed & quia enim tempus resurrectionis  
mortuorum, cum corpus hoc quod in cor-  
ruptionem seminatur, surget in incorruptionem, &  
quod seminatus in agnoscitur, surget in gloria.

*Quæc in Præcepto lib. dei, cap. 28. v. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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οις τοις θλεσιν παρελθειν, και στρατευτικούς εόντας,  
κλίωντες παντοῖς, υψηλοῖς αλιπταῖς παλέστι, αργατοῖς  
άσπετο, καὶ αφεντικοῖς αφεντέστι, καὶ αδανατοῖς αδανατοῖ,  
καὶ σιδοῖς αἰδοῖς καὶ εἰ προμηνάχον, ἐπι Θεῷ τῷν ὑπαρχόν  
τοῖς, τοῖς δὲ πολιών, προσαντοῖς αὐτοῖς τοῖς αρχεπιστοῖς φίλοις  
τοῖς, πελάται τοῖς, ζωτοῖς αἵπα, πολιταῖς,  
αἰχτοῖς, αἰχτοῖς χρεογράφοις, εἰς τὸ φαρινξταῖς Θεοῖς ὁ πολιτός  
ὁ εἰς πολιτοῦντας εἰς πάσα καὶ Θεοῖς ὁ ψός ὁ διει πολυποιού,  
τεραῖς τελείαις τοῖς καὶ αἰτοῦσι ταῖς βασιλείαις μετεποιούσι,  
μηδὲ αἰτοῦσιν. Gregor. Neocesar.

S. 7. These are all the Creeds that I have met with, in which the Words are various, but generally recurring to the same Sense! It would be too tedious to translate them all; wherefore I shall sum them up in the Creed, commonly call'd the Apostles, and thereby shew their Conginity and Agreement, as also what is in the Apostles Creed more than in these. Now the Articles of the Apostles Creed, that are to be found in the foremention'd Creeds, are as follows:

"I believe in God the Father Almighty, Māker of Heavens and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried — the Third Day he rose again from the Dead, ascended into Heaven, sitteth at the Right Hand of God the Father Almighty, from whence he shall come to judge both the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church — the Forgiveness of Sins,

64      The Worship, Ceremonies, &c.

Sins, the Resurrection of the Body, and the Life everlasting.

Here are now two Clauses of our present Creed wanting, viz. *He descended into Hell*, and, *The Communion of Saints*.

Q. 8. If we would know how they were added, we must first consider how the whole Creed was framed, which I conceive was done these two ways.

First, Some of the Articles were derived down from the very Days of the Apostles.

Secondly, Others were afterwards added in opposition to Heresies, as they sprung up, in the Church.

First, Some of the Articles were derived down from the very Days of the Apostles, such were these, I believe, in God the Father, (or as the Greek Creeds read it, in one God, the Father) in opposition to the Polytheism of the Heathens, and in Jesus Christ his only begotten Son our Lord. I believe in the Holy Ghost, the Resurrection of the Body, and the Life everlasting. For in the Days of the Apostles, as well as afterwards, it was the Practice at Baptism to demand the baptized Person's assent to the fundamental Articles of the Christian Faith, as Philip did the Eunuch; *Acts 8. 37*. amongst which Fundamentals we may be certain they reckoned the Doctrine of the Testa-

ty, because they were baptized in the Name, and Dedicated to the Service of the Trinity; and that of the Unity of the Godhead, because it was the great drift and design of their Preaching to overturn the Pagans multiplicity of Deities; and that of the Resurrection of the Body, and the Life everlasting, because that was the Characteristic or Peculiar Doctrine of the Christian Religion, by which it was eminently distinguished from other Sects and Opinions, and was the only Comfort and support of the Christians under their Sufferings and Martyrdoms, according to that of St. Paul, 1 Cor. 15. 29 *If the Dead rise not at all, why are they then baptized for the Dead?*

As for the other Articles of the Creed, viz. Such as are predicated of Christ, as, *His being conceived of the Holy Ghost, born of the Virgin Mary, &c.* and those other two, *the Holy Catholick Church, and, The Forgiveness of Sins,* I conceive them to be introduced the second way, viz: in opposition to Heresies, as they sprung up in the Church, as, *was conceived by the Holy Ghost, in opposition to the Carpocratians, Ebionites, and Cerinthians,* who taught that Christ was born in the ordinary and common way as other Men and Women are: *Was born of the Virgin Mary, suffered under Pontius Pilate, &c.* in contradiction to the *Docetae, Simonians, and others,* who affirmed Christ to be a Man, not really, but only Phantastically, or in appearance; of which Hereticks Ignatius<sup>1</sup> speaks, and against them his fore-mentioned Creed seems

<sup>1</sup> "Ἄντοι μης λέγειν τὸ  
δοκῆν εἰδεῖν πεντεδύτας.  
Epist. ad Smicn. p. 2.

66      *The Whosoever, Communion, &c.*  
particularly to be levelled, *The Remission of Sins*, against the *Basilidians*, who held that not all Sins, but only involuntarily ones would be remitted ; or rather against the *Novatians*, who denied remission to the Lapsed : *The Holy Catholick Church*, to exclude thereby all Hereticks and Schismaticks from being within the Pale thereof.

By these two ways then was the Creed composed, and by the latter hereof were those two Articles introduced, of Christ's Descent into Hell, and of the Communion of Saints. The Communion of Saints was brought in last of all. The Descent into Hell towards the latter end of the Fourth Century, into the manner and occasion whereof, as also the intent and meaning of this Article, I had designed once to enquire, having made some Collections concerning it ; but finding I should be then forc'd to pass the Limits of my prescribed time, I have thought it expedient to omit it, and to return to those Points, from whence I have so long digressed.

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CHAP.

## C H A P. IV.

- §. 1. Of Godfathers. § 2. Exorcism preceded Baptism: The Form and Reason therof.  
 §. 3. Next came Baptism its self: The Sacramental Water consecrated by Prayer. §. 4. The Person Baptized in the Name of the Trinity.  
 §. 5. Immersion, or dipping generally used.  
 §. 6. Sometimes Perfusion, or Sprinkling. The Validity thereof considered. §. 7. After Baptism followed Prayers.

§. 1. Having in the former Chapter made a little Digression, I now return to the matter that first occasioned it, which was, the Questions proposed to the Persons to be Baptized, unto which Adult Persons answered for themselves, and *Susceptors*, or *Godfathers*, for Children. Of these *Susceptors*, or *Sponsors*, *Tertullian* speaks, where he thus adviseth the delay of Childrens Baptism; *What necessity is there that Sponsors should expose themselves to danger, who through Death may fail of the Performance of their Promises, or may be deceived by the wicked Disposition of those they promise for?* Whether the use of Sponsors was from the Apostles Days, I cannot determine, unless the Negative

<sup>1</sup> Quid enim necesse est sponsores etiam periculis ingeri, qui & ipsi per mortalitatem destituti promissiones suas perfundit, & proventu male indolis falli? *De Baptism.* p. 603.

tive may be conjectured from *Justin Martyr*, *Tertullian's Senior by Fifty Years*, who when he enumerates the Method and Form of Baptism, says not one Word of Sponsors or Godfathers, as may be seen in his *Second Apology*, *Pag. 93, 94.*

§. 2. When these Questions and Answers were ended, then followed Exorcization, the manner and end whereof was this: The Minister put his Hands on the Persons Head that was to be Baptized, and breathed in his Face, implying thereby the Exorcization, or expelling of the Devil or Evil Spirit from him, and a preparing of him for Baptism and Confirmation, when and where the good and holy Spirit was conferred and given.

This Practice I find mentioned by *Clementis Alexandrinus*, who speaks of the <sup>2</sup> *Exorcizatio*, or Exorcisin before Baptism, but more fully by some of those Bishops that were present at that famous Council of *Carthago*, held <sup>3</sup> *Anno 258.* in whose Determinations, Exorcization is required as previous and antecedent to Baptism. Thus in that of *Crescens Bishop of Carthago*,

<sup>3</sup> *Censeo omnes Hæreticos & Schismaticos qui ad Catholicam Ecclesiam voluerint venire, non ante ingredi, nisi exorcizari & baptizati prius fuerint. Apud Cyprian. p. 445. impeditum,*

mited, till they have been first Exorcized and Baptized. So also said, *Lucius Bishop of Thessalonica,*<sup>4</sup> It is my Opinion that all Hereticks are to be exorcized and baptized. And thus more clearly *Vincentius Bishop of Thibaric,*<sup>5</sup> We know Hereticks to be worse than Heathens. If therefore they would turn and come to the Lord, we have a Rule of Truth, which the Lord commanded the Apostles, saying; Go, in my Name, lay on Hands, and cast out Devils, (Mark. 16. 17.) And in another place, Go and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost, (Matth. 28. 19.) Therefore first let them come by Imposition of Hands in Exorcism, and then by the Regeneration of Baptism, that so they may be made Partakers of Christ's Promises; but otherwise I think they cannot.

From this last Determination we may observe the Reason of these Exorcisms, which arose from a misunderstanding of Christ's Valedictory Speech to his Disciples in *Mark 16,*

<sup>4</sup> Hæreticos — censco exorcizandos & baptizandos esse. *Ibid.* p. 447,

<sup>5</sup> Hæreticos scimus pejores esse quam ethnicos, si, ergo conversi ad Dominum venire voluerint, habemus utique regaliam veritatis, quam Dominus præcepto, divino mandavit Apostolis, dicens: Ite in nomine meo, manum imponite, Dæmonia expellite; & alio loco, ite, docete gentes, baptizantes eos in nomine Patris & Filii, & Spiritus sancti; ergo primo per manus impositionem in exorcismo; secundo per Baptismi regenerationem, tunc posseunt ad Christi pollicitationem venire: alias autem fieri censio non debere. *Ibid.* p. 447.

17, &c. In the 16th Verse of that Chapter he commanded them to go forth preaching the Gospel, and to Baptize, which was to be an unalterable, perpetual Ministratio[n] to the end of the World. Then he proceeds to tell them, v. 17, 18. that for the speedier propagation of the Gospel, and that the Heathens might the more readily embrace it, he would confer on them, and the first Preachers thereof, the Gift of working Miracles, that in his Name they should cast out Devils, and speak with new Tongues, as they most eminently did at the Day of Pentecost; That they should take up Serpents, as Paul did at *Malta* without receiving any Injury; and if they drank any deadly thing, it should not hurt them; They should lay Hands on the Sick, and they should recover: All which they did, as Ecclesiastical Histories abundantly testify; and St. Mark closes this Chapter, and his Gospel, with saying, that when the Apostles went forth and Preached, the Lord wrought with them, and confirmed the Word with Signs following. So that these were extraordinary Actions peculiarly promised to the Apostles and first Preachers of the Faith of Christ.

But now it is evident from the foremention'd Determination of *Vincentius* Bishop of *Thibaris*, that in his Age, they apprehended them to be like Baptism, ordinary and standing Administrations in the Church, and so mistaking in the Sense of the fore cited Text, introduced for an ordinary and constant Practice, that which was promised by Christ for an extra-

ordinary and miraculous Gift. Christ promised his Apostles, the miraculous Power of casting Devils out of Bodies possessed by them: But these Fathers understood this Promise of the common Spiritual Effects of the Gospel, which, where it is believingly received, delivers that Person from the Delusion and Dominion of the Devil, under which we all naturally are, being by Nature Children of Wrath; and for the Declaration of this invisible Freedom and Deliverance, which they all thought to be in or about Baptism, they made use of this external Sign of Exorcism just before Baptism, to declare thereby, that now the unclean Devil with all his Power and Tyranny was cast out of that Person, who was now going in and by Baptism, to be consecrated to the Service of a better Master, viz. of the Blessed Trinity, Father, Son, and Holy Ghost, God blessed for evermore.

§. 3. When Exorcization was finished, then came Baptism its self; and the Person being ready to be Baptized, the Minister, by Prayer, consecrated the Water for that use, because it was not any Water, but only <sup>6</sup> *ebas Water*, as *Sedatius* Bishop of *Turbæ* writes, which is sanctified in the Church by the Prayers of the Minister, that washeth away Sin. It is true indeed, as *Tertullianus* writes,<sup>7</sup> That any Water

<sup>6</sup> *Aqua Sacerdotis prece & Ecclesia sanctificata abluit delicta. Ad. Concil. Carthag. apud Cyprian. p. 446.*

<sup>7</sup> *Omnes Aquæ de prima Origini Prærogatives*

tiva Sacramentum sanctificationis. consequuntur invocato Deo, supervenit enim statim Spiritus de Cœlis & aquæ superedit sanctificans eam. Sc. De. Baptism. p. 598.

<sup>8</sup> Oportet ergo mundari & sanctificari aquam prius a Sacerdote ut possit Baptismo suo peccata hominis qui baptizator ablueret. Epist. 70. S. 2. p. 211.

ters may be applied to that rite, but then God must be first Invoked, and then the Holy Ghost presency comes down from Heaven, moves upon them, and sanctifies them. Wherefore, saith Cyprian, <sup>9</sup> The Water must be first cleansed and sanctified by the Priest, that by his washing it may wash away the Sin of Man that is Baptized.

S. 4. The Water being Consecrated, the Person was then Baptized in the Name of the Father, of the Son, and of the Holy Ghost.

<sup>9</sup> Επειδη διβατισθαι τον νεανιν εργον εστιν του Θεου και της σωματικης ιδιωτης, Ινον χειρον ευδιδικησθαι αποτελεσθαι, τον ειναι της θεοτητος λαζαρον ποιειν. Apolog. 47. p. 94.

Δια την ορθην προκατατησην της ειναι φορετη τελεσθαι απολαύσην. — Δια νεανιν ειναι επικανουμενης εργασιας. Theod. Epitom. p. 573.

and is now Sealed by the Father, Son, and Holy Ghost. This Baptizing in the Name of the Trinity,

<sup>2</sup> Της περιχωρισσης της ιδιωτης. Comment. in Johan. Vol. 2. Tom. 8. p. 124.

So writes Justin Martyr, <sup>1</sup> They are baptised in the Name of God the Father, Lord of all, and of your Saviour Jesus Christ, and of the Holy Ghost. Bonas, Clement of Alexandria says, <sup>2</sup> The baptized Person, fan by this Dedication unto the Blessed Trinity, is delivered from the corrupt Trinity, viz., The Devil, the World and the Flesh, the Father, Son, and Holy

Trinity, Origin terms, <sup>3</sup> The Invocation of the Adorable Trinity.

S. 5. As for the Quantity of Water employed in Baptism, that is, whether they sprinkled, or dipped; to me it seems evident, that their usual Custom was to immerse or dip the whole Body. When St. Barnabas describes a baptized Person by his going down into the Water,  
<sup>2</sup> We go down, saith he, into the Water full of Sin and Filth, but we ascend with Fruit and Benefit in our Hearts. And so Tertullian represents baptized Persons, as,<sup>3</sup> entered into the Water. And as<sup>4</sup> let down into the Water. And Justin Martyr describes the same<sup>5</sup> by being washed in Water; and calls the place where they are baptized *Λαζεῖον*, a washing-place, or a Bath; whence Firmilian inveighing against the Baptism of Hereticks, condemns it as carnal, and as being upon that account no whit different from the Baptism or washing of the Jews, which they used as a common and ordinary Bath to wash away the Filth of their Bodies.

<sup>2</sup> Μαζὲ πὲρ γλαβαιῶν  
μετὸς τὸ θεῖον γέμοις  
ἀπεστῶν καὶ βόνων, καὶ  
διαβαθμουντας κατεπονητας  
ἐν τῷ καρπίᾳ. Epist. Cat.  
chol. S. 9. p. 235.

<sup>3</sup> Aquam ingressi. De  
spectaculis, p. 583.

<sup>4</sup> In aqua demissus. De  
Baptismo. p. 597.

<sup>5</sup> Εἰ τὸ ιδεῖον λαζεῖον  
νοεῖται. Apolog. 2. p.  
94.

<sup>6</sup> Ibidem ut supra.

<sup>7</sup> Nihil differit a Iudeorum Baptismo, quo sic illi utuntur, & eo tanquam communi & vulgaris lavacro tantum sordes laventur. Apud Cyriacos. Ep. 75. S. 11. P.  
139.

§ 6. But though Immersion was their usual Custom, yet Perfusion or Sprinkling was not accounted unlawful; but in cases of necessity that was used, as in Blasie Baptism, which was, when sick Persons, whose Deaths they apprehended, were Baptized in their Beds, as Nov-

<sup>8</sup> Νικός απεστολή χριστοῦ τῷ μαθητῶν διανομὴν ποιεῖσθαι. ἐπίσ. εἰν αὐτῷ τῷ κατὰ τὸ θάνατον αὐτοῦ οὐχιδεῖς θλαβεῖς. Epist.

Cornel. ad Fabium Antioch. apud Euseb. lib. 6. cap. 43. p. 245.

It is true indeed, this Baptism was not generally esteemed as perfect, as the more solemn Baptism; for which Reason it was a Custom in some Churches, not to advance any to Clerical Orders, who had been so Baptized; an instance whereof we have in the Church of *Rome*, where the Ordination of

<sup>9</sup> Διακονίαν προστίθεται τῷ μαθητῷ τῷ καλέσαι, αλλά γει λαζαρῶν πολλῶν εἰπει μη ἔχει λύτρον τὸν καλέσαι σιωπῆσαι οὐκεχειρίσθαι εἰς καλέσαι την περιουσίαν. Ex Epist. Coenob. ad Fabium Antioch apud Euseb. lib. 6. cap. 43. p. 245.

on the Intreaties of the Bishop they consented that he should be ordained, as he accordingly was: And Cyprian in a set Discourse on this Subject, declares, that he thought this Baptism to be as perfect and valid,

valid, as that done more solemnly by Immersion; for when one *Magnus* writ to him, desiring his Opinion, whether those were truly baptized, who, through their InfirmitieS, were not dipT, but only perfused or aspers'd, he answer'd:

Nos quantum concipit  
mediocritas nostra, asti-  
mamus in nullo mutilari  
& debilitari posse divina  
beneficia, nec minus ali-  
quid illis posse continge-  
re, ubi plena & tota fi-  
de & dantis & fumentis  
accipitur, quod de divi-  
nis muneribus hauritur.  
Neque enim sic in Sacra-  
mento Salutari delicto-  
rum contagia, ut in la-  
vacio carnali & seculari  
sordes cutis & corporis  
abluuntur, utaphronitis  
& ceteris quoque adju-  
mentis, & Solio & Piscina  
opus sit, quibus ablui  
& mundari corpusculum  
posit. Aliter pectus cre-  
dantis abluitur, aliter  
mens dominis per fidem  
merita mundatur. In  
Sacramentis salutaribus  
necessitate cogente, &  
Deo indulgentiam suam

That as far as he  
could conceive, he ap-  
prehended that the Di-  
vine BeneficS could in  
no wise be mutilated,  
or weaken'd, nor that  
less thereof could be  
bestowed, where the  
Divine Gifts are re-  
ceived with a sound  
and full Faith, both of  
Giver and Receiver:  
For in Baptism, the  
Spots of Sin are other-  
wise washed away,  
than the Filth of the  
Body in a Secular and  
Carnal Bath is, in  
which there is need of  
a Seat to sit upon, of  
a Vat to wash in, of  
Soap, and other such  
like Implements, that  
so the Body may be  
washed, and cleansed;  
but in another manner  
is the Heart of a Be-  
liever

largiente, totum credentibus conferunt Divinia compendia. Nec quemquam movere debet, quoe aspergi vel perfundi videantur ægri, cum gratiam dominicam consequuntur, quando Scriptura sancta per Ezechiem Prophetam loquatur & dicat, & aspergam super vos aquam mundam, & mundabitimi ab omnibus immunditiis vestris, & ab omnibus simulachris vestris emundabo vos, & dabo vobis cor novum, & Spiritum novum dabo in vobis. Item in Numeris, & homo qui fuerit immundus usque ad vesperam, hic purificabitur die tertio, & die septimo & mundus erit; si autem non fuerit purificatus die tertio, & die septimo, non erit mundus, & exterminabitur anima illa de Israël, quoniam aqua aspersoris non est super eum sparsa. Et iterum, & locutus est Dominus ad Moysen, dicens, accipe Levitas de

liever washed, otherwise is the Mind of a Man purified by the Merits of Christ. In the Sacraments of Salvation through the Indulgence of God, in Cases of Necessity, the Divine Abridgements convey the whole to those that believe; Nor let any one think it strange, that the Sick, when they are Baptized, are only perfused or sprinkled, since the Scripture says, by the Prophet Ezekiel, Chap. 36. v. 25, 26. I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthinesses, and from all your Idols will I cleanse you; a new Heart also will I give you, and a new Spirit will I put within you. Also it is said in Numbers, chap. 19. 19, 20. And the Man which shall be unclean to the Evening, he medio

medio Filiorum Israei, & purificabis eos, & ita facies eis purificationem eorum, circumspatges eos aqua purificationis; & iterum, aqua aspersione purificatio est. Unde appareret aspersionem quoque aquæ instar salutatis lavaci obtinere; & quando hæc in ecclesia fiant, ubi sit & dantis & accipientis fides integra, stare omnia & consummari ac perfici posse maiestatem Domini & Fidei veritate. Epist. 76. §. 9. p. 249, 250.

shall be purified the third Day, and the seventh Day, and he shall be clean; but if he shall not be purified the third Day, and the seventh Day, he shall not be clean, and that Soul shall be cut off from Israel, because the Water of Aspersion hath not been sprinkled on him. And again the Lord spake unto Moses, Numb. 8. v. 6, 7. Take the Levites from among the Children of Israel,

and cleanse them; and thus shalt thou do unto them to cleanse them, sprinkle Water of Purifying upon them. And again, the Water of Aspersion is Purification; From whence it appears, that sprinkling is sufficient instead of Immersion; and whensoever it is done, if there be a sound Faith of Giver and Receiver it is perfect and compleat.

And a little after in the same Epistle, the said Father argues the Validity of Baptizing by Sprinkling, because such as had been so Baptized, were never Baptized again.

Aut si aliquis existimat eos nulli-consecutos, If, saith he, any man shall think that such

eu

eo quod aqua salutari tantum perfusi sunt, sed inanes & vacuos esse; non decipientur, & si incommode languoris evaserint & convalescere, baptizentur. Si autem baptizari non possint, qui jam baptismō Ecclesiastico sanctificati sunt, cur infide sua & Domini indulgentia scandalizantur? Idem Ibid. §. 10. p. 250.

have not obtained the Grace of God, but are void and empty thereof, because they have been only Perfused with the Saving Water; Let not such then that have been so Baptized, deceive themselves; but if they recover their Health, let them be Baptized; but if they cannot be Baptized,

as having been already Sanctified with the Ecclesiastical Baptism, why

then are they scandalized in their Faith, and in the Mercy of God.

So that Sprinkling or Perfusion was esteemed valid, and seems to be always used in Cases of Necessity, as Immersion was in their ordinary Publick Baptism, when as Tertullian writes,<sup>1</sup> they dipped the

<sup>1</sup> Ter mergitamur. De Coran. Miltia. p. 336.      Baptized Person three times under Water, that

is, dipping him once at the naming of each Person of the Holy Trinity.

<sup>2</sup> Nec semel, sed ter, ad singula nomina in personas singulas tingimur. Advers. Prax. p. 229.      We say the foresaid Father, dipped at the naming of each Person.

§ 7. When Baptism was over, the Person that had been then Baptized, as Justin Martyr relates

## of the Primitive Church.

relates it, <sup>3</sup> was received  
into the number of the  
Faithful, who then sent up  
their Publick Prayers to  
God for all Men, for  
themselves, and for him  
that had been Baptized.

After which the Bapti-  
zed Person, as the said

Father goes on to write,

was admitted to receive the other Sacrement of  
the Lord's Supper with the rest of the Faithful.  
So that in *Justin Martyr's Age*, at least in his  
Country at that Season, it seems very probable  
that there followed only Prayers after Baptism:  
But not long after his time, we meet with ma-  
ny other Ceremonies then used, which because  
they have some Relation to our present Con-  
troversies, I shall mention in the following  
Chapter.

<sup>3</sup> Ημεῖς δὲ μη τοῦτο  
λέγων τὸ πεποιηθόν τοι  
οὐ γιγλαπεῖσθαι τὸ  
τὸ λεγαθέντες ἀδελφοί,  
ἄλλου τρίτου ευηγγείλε-  
σοι κοινῶς εὐχὰς ποι-  
οῦσθαι· τοῦτο τὸ εὐαγγέλιον  
τὸ πεπιστεύθεντό τοι ἄλλων  
ταρταροῦ παίγνιον εἰσέβαλεν.  
Apolog. 2. p. 97.

## C H A P. V.

**S 1.** After Baptism followed Chrismation, or Unction. **S 2.** Then Signation, or Signing with the Sign of the Cross. **S 3.** Then Imposition of Hands, or Confirmation. **S 4.** Their Reasons for Unction. **S 5.** For Signation. **S 6.** For Imposition of Hands. **S 7.** Confirmation immediately followed Baptism, **S 8.** Presbyters confirmed as well as Bishops. **S 9.** Confirmation reiterated.

**S 1.** As for those Rites that succeeded Baptism, and which we find first mentioned in Tertullian, they were in number three, viz. Unction, Signation, and Imposition of Hands; or if the Reader pleases, he may call them all by the Name of Confirmation.

Touching Unction or Chrismation, Tertullian

<sup>2</sup> Egressi de lavacro perungimur benedicta Unctione—in nobis carnaliter currit unctio, sed spiritualiter proficit. *De Baptismo.* p. 599, 600.

<sup>2</sup> Vngi quoque necesse est eum, baptizatus sit, ut accepto Christum, id est, Unctione, esse Unctus Dei, & habere in se gratiam Christi possit. *Epist. 70. S. 3. p. 211.*

thus writes, <sup>3</sup> As soon as we are baptized, we are anointed with the blessed Unction—An external carnal Unction is poured upon us, but is spiritually advantages. And to the same purpose says his Follower Cyprian, <sup>4</sup> He that is baptized must of necessity be anointed, that having received the Christion or Unction, he may be the Anointed of God, and

have him in the Grace of Christ.

§ 2. Under this Crismation was comprehended Signation, or the Signing of the Baptized Person with the Sign of the Cross, which the Minister performed with this Oynment or Chrism. So saith Tertullian,

*The Flesh is anointed, that the Soul may be consecrated.* And then it follows,

*The Flesh is Signed, that the Soul may be fortified.* This Sign was made in the Fore-head, as Cyprian observes, that King Uzzias for invading the Priest's Office,<sup>4</sup> was smit with a Leprosie on his Forehead, and mark'd by an offended God on that place where those are mark'd whom God Receives. Hence he calls a Christians Fore-head,<sup>5</sup> *A Signed Fore-head;* and thus elegantly exhorts the People of Thibaris in Allusion hereunto, to take unto themselves the whole Armour of God, mentioned Ephes. 6. 12. <sup>6</sup> *To take unto themselves for a Covering for their Head, the Helmet of Salvation, that their Ears might be fortified against their Persecutors Edits; that their Eyes might be strengthened against the beholding of*

<sup>3</sup> *Caro unctior, ut anima se secreteatur, caro signatus, ut & anima munitatur. De Resur., Carnis. p. 31.*

<sup>4</sup> *Lepra varietate in fronte maculatissima est, ex parte corporis notatus offendit Domino, ubi signantur qui Dominum promerentur. De Unit. Eccles. § 16, p. 301.*

<sup>5</sup> *Frons etem Sigao. De Lapis, § 1. p. 277.*

<sup>6</sup> *Accipitamus quoque ad tegumentum capitis. Galeam salutarem, ut munitantur aures, ne adiant edicta fecalia; munitantur oculi, ne videant aduersarii, simulachra; munitantur frons ut signum Dei incolumi servetur. Epist. 13. § 7. p. 146.*

desirable Images, that their Foreheads might be  
Baptized, that so the Sign of God might be kept  
inviolable. So Pontius speaks of certain Con-  
fessors, who by the Cruelty of their Torment-  
ors,<sup>7</sup> had their Foreheads  
marked a Second Time.  
<sup>7</sup> Confessores frontium  
notarium secunda ins-  
criptione signatos. *In  
Vita Cypriani.*

It is observed by Tertullian, that the Devil  
strives to be God's Ape,

imitating the Acts of his Worship and Service,  
and prescribing the same to his Deluded Ado-  
ppers, as particularly in the Idolatrous Services

<sup>8</sup> Tingit & tple quos-  
dam, utique credentes &  
fideles suos : expiationem  
delictorum de lavacro re-  
promittit ; & sic iniciat  
Mithrae, signat illic in  
frontibus milites suos.  
*De Praescript. advers.*  
part. p. 87.

### S. 3. To Signature

succeeded Imposition of  
Hands, or that which most properly we term  
Confirmation, which was, the Minister laid his  
Hands on the Head of the Party Baptized, An-  
ointed and Signed, and prayed that the Holy  
Ghost would be pleased to descend, and rest  
upon him. This immediately followed Signa-  
tion, as that did Unction. So saith Tertullian,

<sup>9</sup> Caro ungitur, ut a-  
nima consecratur ; caro  
signatur, ut & anima  
consecratur ; caro manus  
inpositio adumbratus,  
ut & anima spiritu conseretur. *De Reptiles. Capit.*  
p. 34.

The Flesh is anointed  
that the Soul may be conse-  
crated ; the Flesh is sign-  
ed, that the Soul may be  
consecrated ; the hands are  
imposed, that the Spirit may be  
consecrated.

foretold. The Flesh is overshadowed with the Interposition of Hands, that the Soul may be enlightened by the Spirit. And when the Unction is finished, then Hands are imposed, with Prayers invocating and inviting the Holy Spirit.

<sup>1</sup> Deinde manus imponit  
natur, per benedictionem  
advocans & invitans Spi-  
ritum sanctum. *De Bap-*  
*tism. p. 600.*

S. 4. Having thus briefly shewn what their Additional Acts to Baptism were, it will in the next place be necessary to enquire into the Grounds or Reasons of their usage of them; and first for Unction: This was taken from the Jewish Rites, where it was employed in the Instalment of the High Priest, to denote his Sacerdotal Consecration to the Service of God, as Tertullian writes,

<sup>2</sup> This Unction is accord-  
ing to the Jewish Dispен-  
sation, wherein the High  
Priest was anointed with  
Oyl out of an Horn, as

Aaron was by Moses. So  
now in the times of the  
being, as Tertullian says,  
<sup>3</sup> Priests to God and the  
Father. They were in  
semblance therewith  
consecrated by the anointing of Oyl to their  
Priesthood; as, os the  
foreaid Father expresses  
Mav. The Flesh is anointed,  
that the Soul may be conse-  
crated.

<sup>1</sup> *De primitiva Discipli-*  
*na, qua ungi oleo de*  
*cornu in Sacerdotio soli-*  
*bant, ex quo Aaron a*  
*Moysi unctus est. De*  
*Baptism. p. 600.*

Gospel; all Christians

<sup>3</sup> Nonne & Latci Sa-  
cerdotes sunt? Scriptum est, Regnum quippi-  
nos & Sacerdotes Deo &  
Patri suo fecit. *Exhort.*  
*ad Caſtiliaſ. p. 457.*

<sup>4</sup> Caro ungitur, ut a-  
nimam consecratur. *De*  
*Eucharist. Carnis. p. 93.*

84 The Worship, Ceremonies, &c.

From the Spiritual Unction also of God the Son, by God the Father, for which reason he was called Christ, or Anointed, they pleaded for their carnal and external Unction, as Tertullian saith,

<sup>5</sup> Christus dicitur à Christo  
mate quod est unctio,  
quæ Domino nomen accomodavit, facta Spiritualis,  
quia Spiritus unctus est à Deo patre,  
scit in Actis : Collecti sunt enim vero in ista  
civitate adversus sanctum filium tuum quem  
puxisti : Sic & in nobis  
carnaliter currit unctio,  
sed spiritualiter proficit.  
*De Bapt.* p. 600.

<sup>6</sup> Jesus is called Christ  
from being anointed, which  
unction was Spiritual, be-  
cause whilst only a Spirit,  
he was anointed by the Fa-  
ther, as in the Acts. They  
are gathered together in  
this City against thy Holy  
Son, whom thou hast anointed ; but our unction  
is Carnal, though it spirit-  
ually profits.

Cyprian addis this fur-  
ther Reason for this Cu-  
stom of Anointing, viz.

<sup>6</sup> He that is Baptized,  
must of necessity receive  
the Chrism, or unction,  
that so he may be the An-  
ointed of God, and have  
in him the Grace of Christ.

<sup>6</sup> Ungi quoque necesse  
est eum, qui baptizatus  
sit, ut accepto Christi-  
mate, id est, unctione, esse  
unctus Dei, & habere in  
se gratiam Christi possit.  
*Epist. 70. § 3. p. 211.*

<sup>7</sup> S. 5: As for Signation, or the Signing with  
the Sign of the Cross : By this was denoted,  
That they were to be strong and valiant in the  
Cause of Christ, having their Hearts fort-  
ified and strengthened, as Tertullian observes,

<sup>7</sup> Care signatur, ut a-  
nimam muniatur. *De Re-  
fusco. Carnis. p. 31.*

<sup>7</sup> The Flesh is sign'd, that  
the Soul may be forefied.  
Hence this Sign was  
made

made on an open, visible place, on their Foreheads, which is the Seat of Courage and Confidence, implying thereby, that they ought courageously and constantly to fight like good Soldiers under the Cross of Christ; whence Tertullian says, that as the Christians, so the Priests of *Mithras*<sup>8</sup> Sign'd the foreheads of their Soldiers.

<sup>8</sup> Signat illic in frontibus milites suos. *De prescript. adv. Heret.* p. 87.

¶ S. 6. As for the very Act of Confirmation, or Imposition of Hands, that was practised from an Opinion of the Imperfection of Baptism, that that did not convey the Graces of the Holy Spirit, but only prepared Persons for the reception of them, when they should be actually bestow'd in the Confirmation, for as Tertullian says, <sup>9</sup> *We do not receive the Holy Ghost in Baptism, but being purified therein by the Angel,* (alluding to the Angel that mov'd upon the Pool at Bethsaida) we are are prepared for the Holy Ghost. And, <sup>1</sup> *When our Bodies are cleansed and blessed, then that most Holy Spirit willingly descends from the Father.* And <sup>2</sup> *at the Imposition of hands, the Soul is illuminated by the Spirit.*

<sup>9</sup> Non quod in aquis Spiritum Sanctum consequamur, sed in aqua mundati sub Angelo Spiritu sancto preparamur. *De Baptism.* p. 522.

<sup>1</sup> Tunc ille sanctissimus Spiritus super emundata & beocedita corpora libens à patre descendit. *Ibid.* p. 600.

<sup>2</sup> Caro manus impositione adumbratur, ut & anima spiritu illuminetur. *De Resurrec. Carnis.* p. 31.

Cyprian in his 74th Epistle, S. 6, 7, 8<sup>9</sup> does courses somewhat largely of this Custom of Confirmation; from whence I have observed this following Account of it.<sup>10</sup>

<sup>9</sup> Non per manus impositionem quis nascitur, quando accipis Spiritum Sanctum sed in baptismo, ut Spiritum jam natus accipiat, sicut in primo homine Adam factum est. Ante enim Deus eum plasmaria, & tunc insufflavit in faciem ejus statum vite, nec enim potest accipi Spiritus, nisi prius fuerit qui accipiat. S. 8. p. 230.

<sup>10</sup> Every one ~~was~~ <sup>is</sup> of Heathenism and Idolatry was considered dead; wherefore when any one came from that State to the Christian Faith, he was said to live; which Life may be compared to a natural Life: As the compleat Natural Life, there must be a Body and a Soul, so must the same be imagin'd in a Spiritual

Life: As in the first Creation, God first formed the Body of Man, and then breathed into him the Breath of Life; first made a fit Subject to receive the Soul, before the Soul its self was framed: So in the second Creation, God first prepares the Man, before he gives his Spirit; he first makes the Man a fit Temple for the Holy Ghost, before he gives the Holy Ghost. Now the way by which a Man is prepared and fitted, is by Baptism, by which he is cleansed and purged from Sin, and fitted for the Reception of the Spirit of God, in which respect he is to be regarded as a Body; The way by which the Holy Ghost is infused, which as a living Soul must attuate and direct that prepared Body, is by Prayer and Imposition of Hands; or by Confirmation. For as Cyprian

Cyprian writes in the same place, <sup>4</sup> *Baptism alone cannot purge away Sins, or sanctifie a Man, unless he has also the Holy Ghost.* That is, has received Confirmation, as it is frequently styl'd in Cyprian's Epistles. In the Decrees of the Council of Carthage, and in the Letter of Cornelius to Fabius Bishop of Amioch, extant in Eusebius, Lib. 6. cap. 43. p. 244. This being the Regeneration of the Spirit, and Baptism the Regeneration of Water, both which our Saviour affirmed to be necessary, when he said unto Nicodemus, John 3. 5. Except a Man be born of Water, and of the Spirit, he cannoe enter into the Kingdom of God. As Nemesianus Bishop of Thessaloniki saith, one is not sufficient without the other, <sup>5</sup> *the Spirit cannot operate without Water, nor the Water without the Spirit.* Therefore it was necessary to be regenerated by both Sacraments, viz. By Baptism and by Confirmation. Wherefore, as Cyprian exhorts, we must pray, <sup>6</sup> *That those who are yet Earthly, may become Heavenly, and be born of the Water and the Spirit.* That is, be Baptized and Confirmed.

<sup>4</sup> Peccata enim purgare, & hominem sanctificare aqua sola non potest, nisi habeat & Spiritum sanctum, § 7. p. 230.

<sup>5</sup> Neque enim Spiritus sine aqua operari potest, neque aqua sine Spiritu utroque Sacramento debere eos renasci in Ecclesia Catholica, Ad. Concil. Carthag. apud Cyprian. p. 444.

<sup>6</sup> Ut qui adhuc sunt primâ nativitate terreni, incipient esse celestes, ex Aqua & Spiritu nati. De Oras. Domini. § 12. p. 213.

ed, which were the external Signs of Cleansing from Sin, and bestowing Grace, both being necessary to make a compleat Christian; for as

the same Father writes,

<sup>7</sup> Tunc enim deum plene sanctificari, & esse filii Dei possunt, si Sacramento utroque passantur, cum scriptum sit, nisi quis natus fuerit ex Aqua & Spiritu; non potest introire in regnum Dei. Epist. 62. §. 1. p. 216,

<sup>8</sup> Then are Men truly sanctified, and fully become the Sons of God, when they are regenerated with both Sacraments, Baptism and Confirmation, according as it is written, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. So that though a Person was Baptized, yet they accounted his Christianity incomplete and imperfect till he was also confirmed: For which reason Cœlius objects against Novatian, that he could scarcely acknowledge him a complete Christian, because being baptized in his Bed, he had not received Confirmation, or the Additioinary Rituals to Baptism, nor did he ever after receive them.

<sup>9</sup> Νοσησεπτων χαλεπην ει αυτη τη κλινη πειποιο φεγχυδεις ολαβει ει γε χριτεζειν η τειπτον ειληφεναι. ε μαρ οδι οη λοι πονετοχε διαριγον τηις ιδοις, ον χει μεταλειμμανει υπη τηις οικληνοις ειδιδα τηις τηι σφερουδηνιας οδι τηις διποιοτηις.

Epist. ad Fab. Antioch. apud Euseb. lib. 6. cap.

43. p. 244.

Thus you see the Reasons they produced for this Usage, to fortifie which; they addde some Examples of the Holy Writ, as Tertullian cites to this purpose the Example of Jacob

in 2. Genesis, who ~~parted~~  
*Hands on the Heads* of  
 Ephraim and Manasseh,  
 and ~~blessed them~~. And  
 Cyprian urges that In-  
 stance of the Apostles,  
 Acts 8. 15, 17. where,  
 after several of the Sa-  
 maritans had been baptized by Philip, Peter and  
 James conferred the Holy Ghost on them by  
 Imposition of Hands,  
 They had no need again to be Baptized, saith he,  
 having been baptized by  
 Philip, but only what was  
 wanting or lacking, was  
 performed by Peter and  
 John, which was, that by  
 Prayer, and Imposition of  
 Hands, the Holy Ghost  
 should be conferred on  
 them, which Custom, as  
 he there adds, is now ob-  
 served by us, that those  
 who are Baptized in the  
 Church, are offered to the  
 Governors thereof, by  
 whose Prayer and Imposi-  
 tion of Hands, they re-  
 ceive the Holy Ghost, and  
 are compleated with the  
 Lord's Seal. To this Practice also Firmilian  
 refers that action of St. Paul, in Acts 19. 5.  
 Where on those who had been only Baptized by  
 John

Et hoc quoque de veteri instrumento quo nepotes suos ex Joseph Efreem & Manassem, Jacob. capitibus impositis & intermutatis manibus benedixerit. *De Baptism.* p. 600.

Quia legitimum & ecclesiasticum, baptis-  
 mam consecuti fuerant,  
 baptizari eos ultra non  
 oportebat: Sed tantum  
 modo quod deerat id a  
 Petro & Johanne factum  
 est, ut oratione pro eis  
 habita, & manu imposi-  
 ta, invocaretur & infun-  
 deretur super eos Spiritus  
 sanctus. Quod nunc  
 quoque apud nos geri-  
 tur, ut qui in Ecclesia  
 baptizantur, prepositis  
 Ecclesiae offerantur, &  
 per nostram stationem  
 ac manus impositionem  
 Spiritum Sanctum con-  
 sequantur, & signaculo  
 dominice consummatur. Epist. 73. § 8. p.  
 220.

<sup>3</sup> Eos qui ab Iohanne baptizati fuerint, prius quam missus esset a Dominu Spiritus Sanctus baptizavit denuo Spiritum baptismo, & sic eis manu imposuit, ut acciperent Spiritum sanctum. *Apud Cyprian Epist. 75. § 7. p. 237.*

<sup>4</sup> Inventimus hoc esse ab Apostolis certitudinum, ut in domo Cornelii Centurionis super Ethenicos qui illic aderant, Fidei calore ferventes, descendit Spiritus Sanctus, &c. *Epist. 75. § 1. p. 216.*

three Observations concerning it.

S. 7. The first whereof is, That Confirmation was an immediate Consequent of Baptism; it was not deferred till many Years after, but was presently administered, as Tertullian writes,

<sup>4</sup> Egressi de lavacro per rongimur benedicta unctione—deline manus imponitur. *De Baptism. p. 539. p. 600.*

must, notwithstanding their Baptism, according to their Opinions, as it hath been before demonstrated, have continued graceless, without the Adorning Gifts of the Holy Spirit, a long time, even as long as their Confirmation was

<sup>4</sup> John's Baptism, before deferred the Holy Ghost by Imposition of hands. And Cyprian applies to Confirmation the Description of the Holy Ghost, *Ad Corin. 44. 3. in vincula Operariis, et Opibus Tongue in Cornelius and his Friends, though they were not baptizated.*

So much now for the Reasons of Confirmation; all that I shall do more, is to add two or

<sup>4</sup> As soon as we come out of the Baptismal Laver, we are anointed, and then we are confirmed. Else if they had not been so soon confirmed, they

was delayed, which to imagine concerning them is unreasonable and uncharitable.

Indeed in case of Necessity, when they had neither time nor convenience, it was wayed, as Immersion was with respect to Baptism; but yet if the sick Person happened to recover, he was then to be confirmed, as is evident from the Case of *Nicogian*, whom *Cornelius* accuses; because <sup>6</sup> he when he was restored to his Health again, he was *την χριστιανην τιμην* not confirmed according to the *Canon of the Church*. But otherwise Confirmation immediately, or at the same time followed Baptism.

*Οὐ μέν εἰδεν ηλικίαν  
την χριστιανην τιμην  
οὐτούς διεγέρει μή πλαισιβά-  
ρους καὶ τούς σκηλησας γα-  
ίαν, τὸ τε φερεγκυθήτω  
οὐτὸν τὸ σπλαγχνόν. Αριν.  
Euseb. lib. 8. cap. 43. p.  
244.*

§ 8. From the former Observation there follows this, that not only the Bishop, but also his Presbyters or Curates did by his Permission, and in his Absence confirm: For if Confirmation always succeeded Baptism, then whenever Baptism was, there was also Confirmation. Now as for Baptism, we may reasonably suppose, that in a Church there were some fit to be baptized at least once a year; and sometimes it might happen that either the See was vacant, or the Bishop through Persecution might be absent from his Flock so long a time, as *Cyprian* was double the space; and if so, must no Persons have been Baptized within that time by reason of the Bishop's unavoidable Absence? That seems a little hard, since, as was said before,

fore, they esteemed Baptism and Confirmation necessary to Salvation, and to deprive those Souls of Salvation, that died within that time, because they had not been confirmed by the Bishop, which was impossible, would be too severe and uncharitable.

Besides, that Presbyters did Baptize, we have prov'd already; and since Confirmation was done at the same time with Baptism, it is very reasonable to conclude, that he that did the one, performed the other also.

But, that Presbyters did confirm, will appear most evidently from this very Consideration, viz. That the Imposition of Hands on Persons just after Baptism, which we call Confirmation, and the Imposition of Hands at the Restitution of Offenders, which we call Absolution, was one and the self same thing, Confirmation and Absolution being only terms that we make use of, to distinguish the different times of the Performances of the same Thing or Ceremony. The Thing or Ceremony was not different, Imposition of Hands was used both at one and the other, denoting the same Mystical Signification, viz. The Conferring of the Holy Ghost and his Graces on that Person on whom Hands were imposed: Only now to distinguish the time of this Imposition of Hands whether after Baptism, or at the Reconciliation of Offenders; these two Terms of Confirmation and Absolution are used by us, the former to signify that used just after Baptism, and the latter, that that was employed at the Restitution of Penitents.

This

This now, viz. That Confirmation and Absolution were one and the self same thing, I shall presently prove: And then in the next place I shall shew, that with the Bishop, and sometimes without the Bishop, Presbyters did Absolve by Imposition of Hands. And if these two Points can be clearly manifested, it will evidently follow that Presbyters did confirm; for if there was no difference between Confirmation and Absolution, but only with respect to time; and if Presbyters at one time, viz. at Absolution conferred the Holy Ghost by Imposition of Hands, it is very unreasonable to deprive them of the same Power at the other time, which was at Confirmation. If Presbyters could at one season bestow the Holy Spirit, it is very probable that they could do the same at the other also.

Now as to the first Point, viz. That there was no difference between Confirmation and Absolution, but that they were one and the same thing; This will appear most evidently from the consideration of that famous Controversie, touching the Validity of Hereticks Baptism; between Stephen Bishop of *Rome*, and Cyprian Bishop of *Carthage*; or rather between the Churches of *Europe* and *Africa*, the sum whereof was this, *Stephen* Bishop of *Rome* asserted, That those who were baptized by Hereticks, and came over to the Catholick Church, should be received only by Imposition of Hands. *Cyprian* Bishop of *Carthage* contended, that besides Imposition of Hands, they should also be baptized, unless that they had been before baptiz'd by the Orthodox, in which

which Case Imposition of Hands should be esteemed sufficient. Now this Imposition of Hands they sometimes term that which we call Confirmation, and sometimes Absolution; promiscuously using either of those Expressions, and indifferently applying them according as they pleased, in one place giving it the Title of Confirmation, and in another that of Absolution, which that they did, I shall endeavour to evince, by shewing;

First, That they called this Imposition of Hands Confirmation.

Secondly, That they called it Absolution.

First, I shall prove that they called it Confirmation; unto which end let us consider

*Bos qui sunt foris extra Ecclesiam tincti — quando ad nos, atque ad Ecclesiam quae una est, venerint, baptizari oportere, eo quod parum sit eis maxima imponere ad accipiendo Spiritum Sanctum, nisi accepiant & Ecclesia baptismum. Tuas enim deum plente sanctificari & esse Filii Dei possunt, si Sacramenta utroque passantur, cum scriptum sit, nisi quis natus fuerit ex Aqua & Spiritu non potest intrare in regnum Dei. Epist. 72. §. 1. p. 216.*

*These, says Cyprian, which are baptized without the Church, when they come unto us, and unto the Church which is but one, they are to be baptized, because the Imposition of Hands by Confirmation, is not sufficient without Baptism, for then they are fully sanctified, and become the Sons of God, when they are born with both Sacraments; according as it is written, Unless a Man be born again of the Water and of the Spirit, he cannot enter into the Kingdom of God. To the same effect says Nemesianus Bishop of Embrunus*

baptis.<sup>7</sup> Those do greatly err, who affirm that they ought only to be confirmed by Imposition of Hands, and so to be received, since it is manifest they must be regenerated with both Sacraments in the Catholick Church. And Secundinus Bishop of Carpis determined, that <sup>8</sup> on Hereticks who are the Seed of Antichrist, the Holy Ghost cannot be conferred by Imposition of Hands alone in Confirmation.

Stephen pleaded on his side,<sup>9</sup> That the very Name of Christ was so advantageous to Faith and the Sanctification of Baptism, that in what place soever any one was baptized in that Name, he immediately obtained the Grace of Christ. But unto this Firmilian briefly replies, That if the Baptism of Hereticks, because done in the Name of Christ, was sufficient to purge away Sins, why was not Confirmation, that was performed in the Name of the same Christ, sufficient to bestow the Holy Ghost too? And therefore it is thus eagerly argued by

<sup>7</sup> Malè sibi quidam interpretantur, ut dicant quod per manus impositionem Spiritum sanctum accipiunt, & sic recipientur, cum manifestum sit utroque Sacramento debere eos renasci in Ecclesia Catholica. Ad. Concil. Carthag. apud Cyprian. p. 444.

<sup>8</sup> Super filios alienos, & Soboles Antichristi Spiritum Sanctum per manus impositionem tantummodo non posse descendere, Ad. Concil. Carthag. apud Cyprian. p. 446.

<sup>9</sup> Sed in multum, inquit, proficit nomine Christi ad fidem & baptismi Sanctificationem usquicunque & ubiquecumque in nomine Christi baptizatus fuerit, consequatur hanc gratiam Christi, quando huic loco breviter occurri possit, & dici, quoniam si in nomine Christi valuit fons baptismus ad hominem purgandum in ejusdem Christi nomine valere illuc potuit & manus impositio ad accipieendum Spiritum Sanctum. Apud Cyprian Epist. 75. §. 16. p. 240.

\* Quid Hereticis five Schismatics patrocinatur, respondeant nobis habeant ne Spiritum Sanctum, an non habent? Si habent, cur illuc baptizatis, quando ad nos veniunt, manus imponitur ad accipendum Spiritum Sanctum, cum non utique illuc acceptus sit ubi si fuere, datur potius? Si autem totis cuncti Heretici & Schismatichi non habent Spiritum Sanctum, & ideo apud nos manus imponitur, ut hic accipiat, quod illuc nec est, nec dari potest; manifestum est nec remissionem peccatorum dari per eos posse, quos constet Spiritum sanctum non habere.

Epist. 76. § 8. p. 249.

The Spirit of God, and therefore we lay Hands on them in Confirmation, that they may here receive, what Heretics neither have, nor can give; it is manifest, that since they have not the Holy Ghost, they cannot give remission of Sins. That is, since they cannot Confirm, therefore they cannot Baptize. So that, from

<sup>2</sup> Cyprian. Epist. 73. § 8. p. 220. & § 19. p. 224. Epist. 74. § 6. 7. 8. p. 230. Firmilian apud Cyprian. Epist. 75. § 7. p. 237. & § 11. p. 249.

that which we now call Confirmation.

Secondly,

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Secondly, I now come to shew, that they also termed it Absolution, as will appear from these following Instances. & They (says Cyprian, meaning Stephen and his Followers) urge, that in what they do, they follow the old Custom, that was used by the Ancients when Heresies and Schisms first began, when those that went over to them, first were in the Church, and baptized therin, who when they returned again to the Church, and did Penance, were not forced to be baptized. But this, says he, makes nothing against us, for we now observe the very same; Those who were baptized here, and from us went over to the Heretics, if afterwards being sensible of their Error they return to the Church, we only absolve them by the Imposition of Hands, because once they were Sheep, and wandering and straying Sheep, the Shepherd receives them into his Flock; but if those that come from Heretics were not first baptized in the Church, they are to be baptized, that they may become Sheep; for there is but one Holy Water in the Church, that makes Sheep.

Q

Buc

I Petiscunt se in hoc vero  
terrem consuetudinem sequi,  
quando apud veteres  
Hereseos & Schismatum  
prima adhuc fuerint initia;  
ut hi illic essent, qui de Ecclesie  
recedebant, & hic  
baptizati prius fuerant;  
quos tamen ad Ecclesiam  
revertentes, & penitentes  
am agentes, necesse non  
erat baptizare, quod nos  
quoque hodie observamus,  
ut quos constet hic bapti-  
zatos esse, & a nobis ad  
Hereseos transisse, si  
postmodum peccato suo  
cognito & errore digesto,  
ad veritatem et matricem  
redeant, satis sit in posse-  
tentiā manū imponere:  
ut quia ovis jam fuerat,  
hanc ovem ab alienā  
tam & errabundam in quī  
le suum pastor recipiat. Si  
autem qui ab Hæreticis  
venit, baptizatus in Ecclesie  
prius non fuit, sed alienus  
in totum & profanus  
venit: baptizandus est, ut  
ovis fiat, quia una est aqua  
in Ecclesia sancta quæ or-  
ves faciat. Epist. 71. § 2. p.  
214.

But that this Imposition of Hands was the same with Absolution, will most evidently appear from the Opinion or Determination of Stephen, and from Cyprian's Answer thereto.

Stephen's Opinion or Determination was,

1. Si quis ergo à qua-cunque Hæresi venerit ad nos, nihil ianovetur, nisi quod traditum est, ut manus illi imponatur in pœnitentiam. *Apud Cyprian. Epist. 74. § 1. p. 229.*

To that part of this Decree which asserts the Reception of Hereticks only by Absolution, or the Imposition of Hands in Penance, to be a Tradition, descended down from their Predecessors.

2. Si ergo autem evan-gelio præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, ut à quacunque Hæresi vénientes non baptizentur, sed tantum manus illis imponatur in Pœnitentiam, observetur hæc divina & sancta traditio. *Ibid. § 2. p. 229.*

on them for Penance, or, as Penitents; but that

3. Retro nusquam omni-no præceptum est, neque conscriptum, ut Heretico-santum manus in pœnitentiam imponatur, & sic ei commundetur. *Ibid. § 4. p. 229.*

If any shall from any Heresy come unto us, let nothing be innovated or introduced besides the old Tradition, which is, that Hands be imposed on him as a Penitent. Now unto that part of this Decree which asserts the Reception of Hereticks only by Absolution, or the Imposition of Hands in Penance, to be a Tradition, descended down from their Predecessors. Cyprian applies, 2. That he would observe it as a Divine and Holy Tradition, if it were either commanded in the Gospel, and the Epistles of the Apostles, or contained in the Acts, that those who came from Hereticks should not be baptized, but only Hands imposed

for his part, 3. he never found it either commanded or written, that in Heretic Hands should be only imposed for Penance, and so he should be advised and Communione. Wherefore

are he on this side concludes and determines,  
r. Let it therefore be ob-  
serv'd, and hold by you, that  
all men from any Hereticks  
are converted to the Church,  
be baptiz'd with the one  
lawful Baptism of the  
Church, except those who  
were formerly baptiz'd in  
the Church, who when they  
return, are to be received  
by the alone Imposition of  
Hands after Penance into  
the flock, from whence  
they have strayed.

<sup>1</sup> Observetur itaque à  
nobis & tenetur — ut om̄es  
qui ex quaenque Ha-  
reticis ad Ecclesiam conver-  
tuntur, Ecclesia unicō le-  
gitimo baptismo bapti-  
zantur, exceptis his qui  
baptizati in Ecclesia prius  
fuerant, & sic ad Haereticos  
transierant, hos enim o-  
poter, cum redeant, acta  
penitentia per manus im-  
positionem solam recipi;  
& in orile, unde erraver-  
rant, a Pastore restituī. <sup>1</sup>  
*bidem S. 16. p. 232.*

So that these Instances do as clearly prove,  
that they meant by their Imposition of Hands,  
Absolution, as the former Instances do, that  
they meant Confirmation, and both of them  
together plainly shew and evidence Confirmation  
and Absolution to be the very self-same  
thing; for since they promiscuously used and  
indifferently applyed these Terms, and that  
very thing, which in some Places they express  
by Confirmation, in others they call Absolu-  
tion, it necessarily follows, that there can be no  
essential or specifical difference between them,  
but that they are of a like numerical identity  
or sameness. But,

Secondly, I now come in the next place to  
demonstrate, that together with the Bishop,  
and sometimes without the Bishop, Presbyters  
did absolve by Imposition of Hands, That  
they did it, together with the Bishop, several  
places of Egypt abundantly prove. Offenders,

1 Per impositionem manus Episcopi & Cleri jus communicationis accipiunt. Epist. 10. § 2. p. 30.

2 Nec ad communicacionem venire quis possit, nisi prius illi & ab Episcopo & Clero manus sicut imposta. Ep. 12. § 1. p. 37.

that sometimes they did it without the Bishop (always understanding his leave and permission) is apparent from the Example of Serapion, who being out of the Churches Peace, and ap-

3 Τῷ πρεσβυτίου μανδύλιῳ — επολὺς δὲ υπ' εἷς διδούμενς. λόγος αὐτολατημένος τῷ Βίᾳ, εἰ δέοντο, καὶ γάλισα εἰ καὶ τετέρην ιερεῖσσις πλήρες, δόθεδας, ἵνα διεγένδεις αὐτολατημένος. Ex Epist. Alexand., apud Euseb. lib. 6. cap. 44. p. 246.

And as the Bishop of Alexandria gave his Presbyters this Power, so likewise did Cyprian Bishop of Carthage, who when he was in Exile, order'd his Clergy

4 Si premi infirmitate aliqua & periculo coepissent exomologesi facta, & manu eis a vobis in penitentiam imposta. Epist. 14. § 1. p. 41.

5 Si incommodo aliquo infirmitatis periculo occupati fuerint, non expecta-

saith he, 2 Retaine the right of Communion by the Imposition of Hands of the Bishop, and of his Clergy. And, 2 No Cri-

minal can be admitted to Communion, unless the Bishop and Clergy have imposed Hands on him. And

approaching the hour of Dissolution, 3 sent for one of the Presbyters to Absolve him, which the Presbyter did, according to the Order of the Bishop, who had before given his Permission unto the Presbyters to absolve those who were in danger of Death.

of Alexandria gave his Presbyters this Power, so likewise did Cyprian Bishop of Carthage, who when he was in Exile, order'd his Clergy 4 to confess and absolve by Imposition of Hands, those who were in danger of Death. And 5 If any were in such condition, they should not expect his Presence, but because themselves so farre Presbyters they

they could find, who should receive their Confession, and absolve them by *Imposition of Hands*. So that it is evident that Presbyters, even without the Bishop, did absolve Offenders, and formally receive them into the Churches Peace by *Imposition of Hands*.

Now then, if the *Imposition of Hands* on Persons just after Baptism, and the *Imposition of Hands* at the Restitution of Offenders was one and the self-same thing ; and if Presbyters had Power and Authority to perform the latter, I see no reason why we should abridge them of the former ; both the one and the other was Confirmation ; and if Presbyters could confirm at one time, why should we doubt of their Right and Ability to perform it another time ? If it was lawful for them to impose Hands on one occasion, it was as lawful for them to do it on another.

§ 9. From the precedent Observation of the Identity of that which we now distinguish by the Names of Confirmation and Absolution, it necessarily results, that Confirmation was not like Baptism, only once performed, but on many Persons frequently reiterated : All Persons after Baptism were confirmed, that is, by the *Imposition of Hands* and Prayer, the Holy Ghost was beseeched to descend upon them, and so to fortifie them by his Heavenly Grace, as that they might courageously persevere in their Christian Warfare to their Lives end ;

ta praesentia nostra apud  
Presbyterum quemcumque  
praesentem. Exomologe-  
sia facere delicti sui pos-  
sint; ut manu eis in paenit-  
tentiam imposita, veniant  
ad Dominum cum pace.  
*Epist. 13. § 1. p. 39.*

end ; but if it should so happen, as oftentimes it did, that any so confirmed should fall from the Christian Faith, and be for a time excluded the Churches Peace, when they were again admitted, Hands were again imposed on them, and the Holy Spirit again Invocated, to strengthen them with his Almighty Grace, by which they might be upheld to the Day of Salvation ; and so as often as any Man fell, and was restored to the Churches Communion, so often was he confirmed, and the Holy Ghost entreated more firmly to establish and settle him.

## CHAP. VI.

§ 1. Of the Lord's Supper : The Time when administered. § 2. Persons that received it ; none present at the Celebration thereof besides the Communicants. § 3. The manner of its Celebration ; In some places the Communicants first made their Offerings. § 4. The Minister began with a Sacramental Discourse, or Exhortation : Then followed a Prayer, consisting of Petitions and Praises, which consecrated both the Elements at once. § 5. After that the Words of the Institution were read. § 6. Then the Bread was broken, and the Wine poured out, and both distributed : Diversity of Customs in the manner of the Distribution. § 7. The Posture of Receiving. § 8. After they had communicated they sung

Sung a Psalm and then concluded with Prayer,  
and a Collection for the Poor.

**S. I.** THE first of the Christian Sacra-  
ments having been so largely dis-  
cussed, I now come to treat of the other,  
viz. The Lord's Supper ; in the handling of  
which I shall enquire into these three things :  
1. The Time. 2. The Person. And, 3. The  
manner thereof.

First, As for the time of its Celebration : In general, it was at the conclusion of their Solemn Services, as *Justin Martyr* writes, <sup>1 Apolog. 2. pag. 97.</sup> that after they had read, sung, preached and prayed, then they proceeded to the Administration of the Eucharist. But as for the particular part of the Day, that seems to have been according to the Circumstances and Customs of every Church. In *Tertullian's* Age and Country they re-

ceived it <sup>2</sup> at Supper-time ; from which late <sup>2</sup> *In tempore viciis. De Coron. Matis. p. 337.*

Assembling, it is probable, that the Heathens took occasion to accuse them of putting out the Lights, and promiscuously mingling one with another. Which Accusation may be read at large in *Justin Martyr's* Dialogue with *Tryphon*, in *Minutius Felix*, and the Apologies of *Tertullian* and *Athenagorus*. But whether this was then their constant Season in times of Peace, I know not ; this is certain, that in times of Persecution they laid hold on any Season or Opportunity for the enjoying of this Sacred Ordinance, whence *Tertullian* tells us

1. Eucharisticie Sacra-  
mentum etiam antelucanis  
caeribus. *De Cen. Mi-  
lie.* p. 338.

And Pliny reports, that in his time the Chi-  
ristians were wont to meet  
together before it was light,  
and to bind themselves by  
a Sacrament.

3 In matutinis Sacrifici-  
is — cum ad coenandum  
venimus, mixtum calicem  
offerimus. *Epist. 63. § 12.*

¶ 177.  
4 Christum offerre o-  
portebat circa vesperam  
dici, ut hora ipsa Sacri-  
fici ostenderet occasum &  
vesperam mundi — Nos  
autem resurrectionem De-  
mini mane celebramus. *I-  
bidem.*

All that can be gathered from hence is,  
That they did not deem any particular part of  
the Day necessary to the Essence of the Sacra-  
ment, but every Church regulated its self  
herein according to the Diversity of its Cu-  
rations and Circumstances.

§ 2. As for the Persons communicating,  
they were not indifferently all that professed

5 οὐ μάνι ταδίνει  
εἰς χεῖδας τοῦ ἀστοῦ τοῦ  
ματρὸν εἰς τὸ πόντον. —  
*Com. in Joan. Vol. 2  
Tom. 28. p. 345.*  
they were only such as were in the number of

of their receiving the  
Eucharist in their ecclesiastic  
Assemblies, or in  
their Assemblies before day.

Cyprian writes that in  
his Days 3, they adminis-  
ter'd this Sacrament both  
Morning and Evening.  
And, ¶ That as Christ ad-  
minister'd the Sacrament  
in the Evening, to signify  
the Evening and end of the  
World. So they celebrated  
it in the Morning, so de-  
note the Resurrection of  
their Lord and Master.

all the sacraments except. 11

the faithful : such as  
were baptized, and received  
both the Credentials  
and Practicals of Christia-  
nity. That is, who be-  
lieved the Articles of  
the Christian Faith, and  
lead an holy and a pi-  
ous Life. Such as these,  
and none else, were per-  
mitted to Communicate.

Now since none but the Faithful were ad-  
mitted, it follows that the Catechumens and  
the Penitents were excluded ; the Catechu-  
mens because they were not yet baptized; for  
Baptism always preceeded the Lords Supper,  
as Justin Martyr says. 2  
*It is not lawful for any  
one to partake of the Sa-  
cramental Food, except he  
be hapeized.* The Pe-  
nitents, because for their  
Sins they were cast out of the Church, and  
whilst excluded from the Peace thereof, they  
could not participate of the Marks and To-  
kens of that Peace, but were to be driven  
therefrom, and not ad-  
mitted thereto, 3 till  
they had fully satisfied for  
their Faults, lest otherwise  
they should profane the  
Body of the Lord, and  
drink his Cup unworthily,  
and so be guilty of the Bo-  
dy and Blood of the Lord.

2 H e γενοδειν καλ-  
λει της μητρού δικαιο-  
της επειδη παραγέγ-  
ειν θεον, η την πιστωσιν  
ελυθερίαν της δικαιο-  
μάτιας η μητρός, η λατρε-  
υμένη παραγέγειν απόντως  
επειδηποτέ. η εις αιώναν  
επειδηποτέ, η εις βίον,  
εις ο Χριστός ταριχευειν. Just.  
Martyr. Apolog. 2. p. 97.

3 Η εισιτιν άλλων μετα-  
γένεται ο θεον δικαιοτης — λατρε-  
υμένη παραγέγειν απόντως  
επειδηποτέ. η εις αιώναν  
επειδηποτέ. Apolog. 2.  
P. 97, 98.

3 Ante altam peniten-  
tiap — offerre lapis pa-  
cem, & Eucharistiam da-  
re, id est, sanctum Domini-  
ni corpus profanare auden-  
tant, cum scriptum sit; Qui  
ederit panem, aut biberit  
calicem Domini indigne,  
renus erit Corporis & San-  
guinis Christi. Cyprian. E-  
pis. 14. § 11. p. 32.

Hence

108      The Worship, Ceremonies, &c.  
 to Baptize and Celebrate the Lord's Supper.

1 Sine Sacramento solle  
 te prædicationis. Apud  
 Cyp. Epist. 75. § 10. p.  
 32.

which last she did make  
 on the wanted Sermon, or  
 Discourse. Which seems  
 to intimate, that in those  
 days it was customary  
 in Lesser Asia, and perhaps at Carthage too,  
 for the Minister to make a Speech or Exhortation  
 before the Participation of the Sacrament.  
 But whether this Practice was universal, or  
 more ancient than Firmilian, I cannot determin;  
 this that follows was, viz. A Prayer o-  
 ver the Elements by him that officiated, unto  
 which the People gave ther Assent, by saying  
*Amen*. This Prayer is thus described by Justin

Martyr, 2 Bread and  
 Wine are offered to the  
 Minister, who receiving  
 them gives Praise and Glor-  
 ry to the Lord of all through  
 the Son, and the Holy  
 Ghost, and in a large  
 manner renders particular  
 Thanks for the present  
 Mercies; who when he hath  
 ended his Prayers and  
 Praise, all the People say  
*Amen*. And 3 when the  
 Minister had thus given  
 Thanks, and the People  
 said Amen, the Deacons  
 distributed the Elements.

3 Eὐχαῖστοις οἱ τῷ  
 πρεσβύτερῳ, καὶ ἐπίδοντι  
 δικτῷ πάρος τῷ λαῷ, δι-  
 ἀκούοις, &c. Ibid.

And

And again, Bread and Wine are offered to the Minister, who by the utmost of his Abilities sends up Prayers and Praises, and the People say Amen, and then the Consecrated Elements are distributed.

1. Αγρος προσευματος.  
ἡ δινος ἡ ὕδωρ ἡ ὁ τρόπος  
εἰς εὐχας δύναται εἰς εὐ-  
χαιςτας ἐν διάκονος αὐτοῦ  
τῷ ἀνατύπῳ, ἡ ὁ καθολικός  
προσευματος λέγον το Αὐτὸν  
ἡ προσευματος εἰς μεταλλη-  
γίας εἰς το εὐχαιστήραν  
τον εἰς τον πιστον. Ibid. p.  
98.

From this Description by Justin Martyr of the Sacramental Prayer, we may observe these few things pertinent to the matter in hand.

I. That there was but one long Prayer antecedent to the Distribution of the Elements: For he says, *That the Minister having received the Bread and Wine, he offered up Prayers and Praise unto God in a large manner; and when he had ended, the People said Amen.*

II. That this long Prayer consisted of two Parts, viz. εὐχας, and εὐχαιστας, as he calls them, that is, *Petition and Thanksgiving;* in the former they prayed for the Peace of the Church, the Quiet of the World, the Health of their Emperors, and in a Word, for all Men that needed their Prayers, as it is represented by *Tertullian,* *We pray, saith he; for the Emperors, for all that are in Authority under them, for the State of the World; for the Quiet of Affairs, and for the Delay of the Day of Judgment.* In the latter they gave God thanks for sending Christ,

2. Oramus pro Imperatoribus, pro ministriis eorum ac potestatibus, pro statu Sæculi, pro rerum quiete, pro mora finis. *Apolo-*  
*gog. cap. 39. p. 709.*

110. The Bishop, Deacons, &c.  
Christ, and for the Institution of the conser-  
table Sacrament; desiring his Blessing upon  
Consecration of the Elements then before  
them.

III: That by this one Prayer both the Ele-  
ments were consecrated at once; for he says;  
*That the Minister took both Elements together, and  
blessed them, and then they were distributed. He  
did not consecrate them distinctly, but both  
together.*

§ 5. After Prayer was ended, they read the  
Words of Institution, that so the Elements  
might be consecrated by the Word,  
as well as by Prayer.

1. *Tu quadrir@ ab  
ipso Ora xij. sicut et  
ad eum quos per agnus dei  
ab ipso Ora xij. sicut et.*  
Com. in Matth. Vol. I. p.  
458.

2. Quando mixtus calix  
& fractus panis petcipit  
verbum Dei, fit Eucha-  
ristia sanguinis & corporis  
Christi. Lib. 5. cap. 4. p.  
318.

§ 6. The Elements being thus Consecrated,  
the Minister took the Bread, and broke it;

3. Panis quem frange-  
mus — fractus panis. Lib.  
5. cap. 4. p. 318.

it to the Deacons, who distributed it to the  
Communicants,

Sacramental Elements  
1. The Food that is sancti-  
fied by the Word of God  
and Prayer. And that is  
blessed by the Word of  
God, and Prayer. And  
Irenaeus writes, t *This  
when the Bread and Wine  
perceive the Word of God,  
then it becomes the Eucha-  
rist of the Body and Blood  
of Christ.*

of the Primitive Church

111

Communicants; and after that the Cup; which the Deacons in the like manner delivered. So it was in Justin Martyr's time and Country,

1 *The Element*, faith he,

being blessed, the Deacons

give to every one present

of the Consecrated Bread

and Wine. But in Tri-

tullian's Time and Coun-

try the Minister, and

not the Deacons, distributed the Elements,

2 We receive faith he,

from no ones Hands but

the Bishops. And yet at

the same Place not ma-

ny years after, 3 *The*

*Deacons offered the Cup*

*to those that were pre-*

*sent. So that herein there*

*was a Diversity of Cu-*

*ptoms; in some places the Deacons delivered*

*the Elements, in others the Bishop, or the*

*Minister that consecrated them. But whe-*

*ther it was done either by Bishop or Deacons,*

*it seems probable, that which of them soev-*

*er did it, they delivered the Sacramental*

*Bread and Wine particularly to each Com-*

*municant. I find but one Example to the con-*

*trary, and that was in the Church of Alexan-*

*dria, where the Custom was to permit the*

*People to take the Bread themselves from the*

*Plate, or Vessel wherein it was consecrated,*

*as is before shewn in the Examples of the*

*Churches of Alexandria, Antioch, and Caesarea.*

*But this was not the custom of all the*

*Churches, as is shewn in the Examples of the*

*Churches of Jerusalem, Corinth, and Ephesus.*

1 Εὐχαέσθιεντο δὲ  
τοις ἀρρενοῖς — Ιδου-  
σιν οὐδεὶς ἔγειρε τῶν πα-  
τέρων, παταλάσσειν οὐδὲ  
τοις εὐχαέσθιεντο δῆλο-  
ς οὖν. *Apoloq.* 2. p. 97.

2 Nec de aliorum ma-

nu, quam præsidentium

famimus. *De Coron. Milit.*

p. 338.

3 Calicem Diaconus of-

ferre præsentibus coepit.

*Cyprian. de Laris.* § 20. p.  
283.

1 Τινὲς λυχαιεῖστε τοῦ  
Διακόνου τοῦ ἀρχοντοῦ, αὐ-  
τὸν δὲ ἐκάπερ τῷ λαῷ λα-  
βεῖν τίνως μελέγει διηθε-  
τῶν. Stromat. lib. 1. p.  
198.

as is intimated by the  
men's *Alexandrinus*; but  
in most other Churches  
it is likely that the  
Elements were partic-  
ularly delivered to every

single Communicant. So it was in the Coun-  
try of *Justin Martyr*,

2 Οἱ Διάκονοι γὰρ εἰν-  
διέλειτο τῷ εὐχαιρε-  
στούσῳ ἑδεῖν πίνακα. A-  
pol. 2. p. 98.

3 Calicem Diaconus of-  
ferre præsentibus coepit.  
*Cyprian. de Lapis,* § 20. p.  
283.

In the time of which Father it was usual for  
Children and Sucking Infants to receive the  
Sacrament, unto whom it was necessary parti-  
cularly to deliver the Elements, since it was  
impossible for them to take it orderly from the  
Hands of others: And therefore when a little  
sucking Girl refused to taste the Sacramental

4 Diaconus — reluctant-  
ti licet de Sacramento ca-  
llicet infudit. *Ibid. p. 284.*

at *Rome* as appears

5 Ποιήσας γὰρ τὸν  
περιστροφεῖς καὶ διανέμων  
ἔδειπτον τὸ μέρος, γὰρ σποδι-  
ῆς τοῦτο, ὅμιλον αὐτὸν τὸ  
ἴλιον τὸν παλαιοτέρου  
πλούτους αναγυρίζει, το-  
ίχειν ἀμφοτέρους τοὺς  
χεῖρας τῷ λαβούντος,  
γὰρ μὴ αὐτὸν εἶ τὸν

as is intimated by the  
men's *Alexandrinus*; but  
in most other Churches  
it is likely that the  
Elements were partic-  
ularly delivered to every  
single Communicant. So it was in the Coun-  
try of *Justin Martyr*,  
where the Deacon gave  
to each one of the con-  
secrated Bread and Wine.  
So at *Carthage* in the  
time of *Cyprian*, 3 The  
Deacons offered the Cup  
to those that were present.

4 The Deacon vi-  
lently forc'd it down her  
Throat. So it was also  
from what *Cornelius* re-  
ports of his Antagonist  
*Novatian*, that, when  
he administer'd the Sacra-  
ment, and divided and  
gave to each Man his  
part; with his two Hands  
he held those of the Reci-  
ver, saying tandem, Swear  
unto me by the Body and  
Blood

As far as the Posture of the Body  
is concerned, it is evident that the  
orthodox Christians have always  
been in the habit of standing during  
the Divine Service, and that they  
have done so from the earliest  
times. The Fathers of the Church  
have frequently mentioned this  
posture, and the Councils have  
also done so. The Council of  
Nicaea, for instance, has  
ordained that all the Clergy  
and the people should stand  
during the Divine Service,  
and that they should not sit  
down until the end of the  
Service. This is a very  
ancient custom, and it is  
still observed by the Orthodox  
Churches throughout the world.  
It is also observed by the  
Catholic Church, and by  
the Protestant Churches.  
The reason for this custom  
is that it is a sign of respect  
and reverence for the  
Divine Service, and it  
is also a sign of humility  
and submission to the  
will of God.

2 Tertullianus received it.  
Ex Epist. Dionysii Alexan.  
apud Euseb. lib. 3. cap. 43.  
P. 247  
Collatio Cœlestis, 31; not noisome  
after this mattood. The  
Bread and Wine being consecrated, the Com-  
municants came up in order to the Communi-  
cation Table, and there standing received the  
Elements, and then returned to their places  
again. But whether this was universal I know  
not, or whether any other postures were used,  
I cannot determine; only as for kneeling, if  
the Sacrament was Celebrated on the Lord's  
Day, as usually it was, or on any other Day  
between Easter and Whitsontide, then no  
Church whatsoever kneeled, for as Tertullian  
writes, 3 On the Lord's  
a Die Dominica.

Day no account it a Sin  
to worship kneeling, which  
custom we also observe  
from Easter to Whitson-  
day.

3 Die Dominico —  
petas ducimus —— de  
geniculis adorare, sedem  
immunitate die Pasche in  
Pentecosten usque gaude-  
mus. De Coron Missi p.  
349.

144 the Elements, &c., &c.

3. The Elements being thus blessed, distributed, and received, they made ready to sing an Hymn or Psalm to the Praise and Glory of God; as Their usual Rite.

Quisque de Scriptura  
Sancta regit de prece  
in secessu provocatur in  
medium Deocanere. *Ad.*  
*ca. 139 p. 240. No. 104*

Then followed another Conclusion a Prayer of Thanksgiving to God Almighty for his infinite Grace and Mercy; as the same Termed an act of faith, & by way of concluding this Office, which was subjoined to

2. Oratio convivium dis-  
cigit. *Ibidem.* *ca. 104*

Collection for the Poor. Whereas Christ upon

the 13th Chapter of his Life reported to his Disciples concerning his death, that many would hate him, persecute him, and blaspheme him, yet nevertheless all these things should he suffer for the sake of the Kingdom of Heaven, & that he should be delivered into the hands of the Gentiles, & that they should put him to death, & that he should be scourged, & that he should be spit upon, & that his clothes should be taken from him, & that he should be affrighted, & that he should be delivered into the hands of the Sick and Distressed, & that he should be despised, & reviled, & that he should be stoned, & that he should be persecuted, & that he should be delivered into the hands of the Wicked, & that he should be killed. *Act. 2. p. 98, 102.* That last word, whereon

the collection was made, is omitted in the original. *ca. 104*

2. —— evanescit cetera  
resta. *ca. 104*

which is couched in the Edition of 1605. p. 10. q. 3  
and is divided into several parts, wherein  
are described the several ways of worshipping  
God, and the manner of offering up sacrifices  
unto him, according to the primitive  
guidelines given by the Holy Ghost in the  
Scriptures, and by the primitive Fathers.

- S. 1. Of the Circumstances of Publick Worship.**  
**S. 2. Of the Place thereof : In Times of Peace**  
fixed Places for that end, metonymically called  
Churches. **S. 3. How those Churches were built.**  
**S. 4. No Holiness in those Places. S. 5. Of the**  
Time of Publick Worship. **S. 6. The First Day**  
of the Week an usual Time. **S. 7. Celebrated**  
with Joyfulness, esteemed holy, and spent in an  
holy manner. **S. 8. Their Reasons for the Obser-**  
vation of this Day. **S. 9. The usual Title of**  
this Day, The Lord's Day. **S. 10. Sometimes**  
called Sunday, but never the Sabbath-Day.  
**S. 11. Saturday another Time of Publick Wor-**  
ship.

**S. 1.** Hitherto I have spoken of the sever-  
al particular Acts of the Publick  
Worship of the Ancients; I now come, ac-  
cording to my propounded Order, to enquire  
into the necessary Circumstances thereof. By  
which I mean such things as are inseparable  
from all humane Actions, as *Place* and *Time*,  
*Habit*, and *Gesture*. As for *Habit*, as much  
of that as is Controvreted, I have spokēn  
to already in that Chapter, where I dis-  
coursed of the Ministers Habit in Prayer.  
And as for *Gesture*, I have already treated  
of Worshipping towards the East. And of  
their Posture at the Reception of the Lord's  
Supper.

Supper. There is nothing more disputed with reference thereunto, besides the bowing at the Name of Jesus, and the worshipping towards the Communion Table; but both these being introduced after my prescribed time, viz. above three hundred years after Christ, I shall say nothing to them, but pass on to the Discussing of the two remaining Circumstances of Publick Worship, viz. Place and Time.

§ 2, Pjrst. As for Place: This all will readily graft to be a necessary Circumstance of Divine Worship; for if we serve God, it is impossible, but that it must be in one place or other. Now one Query with respect hereunto may be, Whether the Primitive Christians had determin'd fixed Places for their Republick Worship? Unto which I answer, That usually they had; though it is true indeed, that in times of Persecution, or when their Circumstances would not permit them to have one usual fixed Place, they met where-ever

they could in Fields,  
Deserts, Ships or Inns:  
Yet in times of Peace  
and Serenity they chose  
the most settled conve-

inent Place that they could get, for the Performance of their Solemn Services; which place, by a Metonymy, they called the *Church*. Thus at *Rome* the place where the Christians met, and chose Fa-

*plan for their Bishop,  
2<sup>nd</sup> Ep. v. 18. Euseb. lib. 6. c. 29. p. 239 b. 1. Antioch Paulus Samosatensis Bishop thereof, ordered certain Women*

10

to Hymns, Psalms, &c. his <sup>15. Ed. 1716. fol. 17. v. 1. l. 10.</sup> Psalms in the midst of rapid Buskin liberty, & 300  
the Church. At Carthage <sup>16. Ed. 1716. fol. 17. v. 1. l. 10.</sup> the Baptized Persons renounced, the Devil  
and all his Works, & entreated <sup>17. Ed. 1716. fol. 17. v. 1. l. 10.</sup> the bane of  
the Church. And thus, <sup>18. Ed. 1716. fol. 17. v. 1. l. 10.</sup> Tertullian very frequent,  
Tertullian very frequent, <sup>19. Ed. 1716. fol. 17. v. 1. l. 10.</sup> calls their definite  
places for Divine Wor-<sup>20. Ed. 1716. fol. 17. v. 1. l. 10.</sup>  
ship *Churches*. ¶ <sup>21. Ed. 1716. fol. 17. v. 1. l. 10.</sup>

¶ S. 3. As for the Form of these Churches,  
or the fashion, or their  
Description of them in  
Tertullian, <sup>22. Ed. 1716. fol. 17. v. 1. l. 10.</sup> The House of  
our Dove-like Religion is  
simple, built on high, and  
in open <sup>23. Ed. 1716. fol. 17. v. 1. l. 10.</sup> respecting  
the Light of the Figure  
of the Holy Spirit, and the  
Cross as the representation  
of Christ. The meaning whereof is, that their  
Churches were erected on high, and open places, and made very light and shining, in imitation of the Holy Ghost's Descent upon the Apostles at the Day of Pentecost, who came down with Fire, or Light upon them; and  
that they were built towards the East, in resemblance of Christ, whom they apprehended in Scripture to be called the East, concerning which Title, and the designation of  
I have already discoursed in that Head con-  
cerning praying towards the East, unto which  
place, to avoid repetition, I refer the Reader.  
¶ S. 4. But though they had these fixed Places or  
Churches for Congregancy and Decency, yet

they did not imagin any such ~~bad~~<sup>bad</sup> quality or Holes-  
ness to be in them, as to recommend or  
make more acceptable those Services that were  
discharged therewith, than if they had been per-  
formed elsewhere; for as ~~Cold~~<sup>Cold</sup> Measles

2. Πάσι δι καὶ γένεται  
δεῖξε τῷ ὄρη, εἰ φίλων  
πάτερα τὸ Θεῖν λαμβάνειον  
μεν. Stromat. lib. 7. p.  
520.

2. Οὐ μέχονται τὸ πόρον  
εἰδένεσθε. οὐδὲν δέ  
κα μὲν τοῦτο εἰργάνει αὐτούς,  
απογένεται δέ τοι τὸ ρύμα  
καὶ τὸ πάντα τὸ θεραπευτικόν.  
πατέρας δέ τοι τὸν τούτον τὸν  
πάντα τὸν τούτον τὸν  
απογένεται πολύτελον.  
Θεοίς μαζεύεις εἰργάνει  
υπάρχειν αὐτόν. Διαβο-  
cūm Tryphon, p. 344.

and writers; Every place  
is in Truth's hold, where  
we received any knowledge  
of God. And as Justin  
Martyr saith, Through  
Jesus Christ we are now  
all become Priests to God,  
who hath promised to ac-  
cept our sacrifices in every  
or the any part of the  
World. And therefore  
in times of Persecution,  
or such like Emergen-  
ties, they scrupled not  
to meet in other pla-

des'; but wherever they could securely join together in their Religious Services, there they continued to meet; though it were sometimes in Fields, Deserts, Ships, Caravans, &c. or in Prisons, as was the Case and Practice of ~~Diomede~~<sup>Alexander</sup>, Bishop of ~~Diomede~~<sup>Alexander</sup>, So that the poor ~~poor~~ became Primitive practice and Opinion with respect to this Circumstance no ~~poor~~ way; That if the State of their Affairs would permit them, they had fixed Places for their Publick Worship, called Churches, which they set apart to that use, for Conveniency and Decencies sake; but yet

... unto them any such Holiness,  
as thereby to sanctifie those Services that  
were performed in them? upon the belief

that know nothing more with respect to Place,  
that requires our Consideration: I shall there-  
fore now proceed to enquire into the Time  
of Publick Worship, under which will be  
comprehended the Primitive Times and  
Periods.

Time is necessary, a Circumstance  
in Religious Worship as Place; for whilst  
we are in this World, we cannot serve  
God at all times, but must have some  
determinate time to serve him in: That  
God's People therefore under the Law  
might not be left at an uncertainty when  
to serve him, it pleased the Almighty to in-  
stitute the Sabbath, the Passover, and other  
feasts, at which times they were to con-  
gregate and assemble together, to give unto  
God the Glory due unto his Name. And for  
the same end under the Evangelical Admini-  
stration there are particular Days and Seasons  
appointed for the Publick and Solemn Wor-  
ship of the Creator and Eternal Lord, accor-  
ding to the saying of Clement Röm. God  
that required us to  
serve him. <sup>1 Cor. 10. 31. 1 Cor. 10. 31.</sup>  
appointed these seasons. <sup>2 Cor. Epist. 1. 26 Co-</sup>  
For which reason we <sup>1 Cor. 10. 31. 2 Cor. Epist. 1. 26 Co-</sup>  
serve to serve him <sup>2 Cor. Epist. 1. 26 Co-</sup>  
at some determinate times. <sup>2 Cor. Epist. 1. 26 Co-</sup>  
That is to worshipping <sup>2 Cor. Epist. 1. 26 Co-</sup>  
him

4. *Habemus nos in eis etiam nos habentes.* *Ad Corin-*  
*togos. Ibid. p. 315.* *and Sarcos, we may be*  
*blessed and accepted by him.* *Constituted to w-*

5. *Now the principal and chiefest*  
*of these prescribed times was the first*  
*Day of the Week, on which they con-*  
*stantly met together to perform their Re-*  
*ligious Services.* *Sixtus Bassus, Mar-*

2. *On the Day that is cal-*  
*led Sunday, all sorts of*  
*men divers, abbatibus etiam  
 admodum etiam curiosis, from the Country and City, as-  
 semble together, where me-  
 moratus, &c. Apolog. 2. preach and pray, and dis-  
 charge all the other usual  
 parts of Divine Worship.*  
*Upon which account those parts of God's Pub-*

3. *Dominica Solemnia.* *by Tertullian, The Lord's*  
*Days Solemnities. Aut*

*nelius, who was ordained a Lector, or a Clark,*  
*in Cyprus, is described in the Execution of*  
*his Office, & by reading*

4. *Dominico legit. Cyp. on the Lord's Day. And*  
*Epol. 31. p. 77. Vitorinus Petavionensis*

*represents this day, as an usual time, wherein*  
*they received the Lord's Supper. Which was ob-*  
*served by the Heathen in Minucius Felix, who*

*mentions the Christians assembling to eat on*  
*a Solemn Day. And Pliny reports, that, the*

*Christians*

5. *Ad epulas Solemni die*

*social. p. 26.*

Christians in his time  
met together on an ap-  
pointed day; for such a train  
had unto Christ, as a God,  
and so bind themselves by  
an engagement to v. s. w.

Effens soliti statu die  
ante lucem convenire,  
carmenque Christo quan-  
Deo dicere secum invicem,  
seque Sacramenta obstrin-  
gere. Epist. ad Titian.

This day they accounted Holy, as ~~Divinity~~  
Bishop of Corinth, in his Letter to the Church.

*3 The number is never  
and never number enough  
use. Apud Euseb. lib. 4.  
cap. 23. p. 145.*

called it, or kept it  
Holy, was the employing  
of themselves in Acts of Divine Wor-  
ship and Adoration, especially in the Pu-  
blick Parts thereof, which they constantly  
performed on this day, as has been already  
proved; and in that forementioned  
Letter, where *Bigness* Bishop of Corinth,  
writ unto the Church of *Rome*, that that  
day being the Lord's Day, they kept it  
Holy. The manner of sanctifying it is im-

<sup>2</sup> Ἐτιμάσθε τοῦτον τὸν Κλήμην Θεοφίλον  
Ibidem.

*That a true Christian, according to the Commandments of the Gospel, observes the Lords Day, by casting out all evil Thoughts, and entertaining all good ones, glorifying the Resurrection day.*

§ 8. The Reason why they observed this Day with so much Joy and Gladness, was, that they might gratefully commemorate the glorious

glorious Resurrection of their Redeemer, that happened thereon. So writes St. Barnabas, 1 We keep the eighth day with gladness, on which Christ arose from the Dead. So says Ignatius, 2 Let us keep the Lord's Day, on which our Lord arose through him.

And so says Clemens Alexandrinus, 3 He that truly observes the Lord's Day, glorifies therein the Resurrection of the Lord. Justin Martyr relates that 4 On Sunday the Christians assembled together, because it was the first Day of the Week, in which God out of the confused Chaos made the World, and Jesus Christ our Saviour arose from the Dead; for on Friday he was Crucified, and on Sunday he appeared to his Apostles and Disciples, and taught them those things that the Christians now believe. And to the same purpose Origen adviseth his Auditors to pray unto Almighty God, 5 especially on the Lord's Day, which

1 Αριστερά πέμπτη  
την δύσην είς κυριακήν,  
εν τῇ οὐρανογενεῖ  
εν γενέσει. Epist. Casho-  
lic. S. II. p. 244.

2 Καὶ μεγάλην Σάβ  
ζότες ἀπὸ τῆς θεοφανείας  
διετάλευτην αὐτήν. Epist.  
ad Magnes. p. 33.

3 Κύριακον εκκλησίαν  
ιμερεῖ ποιῶσα την δὲ  
αυτῷ τῷ κυρίῳ ἀρχαντον  
διδάσκει. Stobae. lib. 7. p.  
335.

4 Τοῦ Διονύσου πάλαι οὐκι-  
εγένετο κανόνις τῶν  
συνεδρίων ποικιλα, ἀ-  
πειδὴ πράττει τοῖς ιμερε-  
ῖν δὲ Θεοῖ τοῖς σινοῖς  
εἰλικρίνεις τελεῖται, καὶ  
μονοι εἰμίναι, καὶ Ἰησοῦς  
Χριστὸς δὲ οὐμέτρητον  
τῷ αὐτῷ ιμερεῖ παντελῶν  
αὐτον, τῷ γαρ περιττὸν οὐ-  
νικὸν εἰπεναντίον αὐτον, τῷ  
τῇ μητρὶ τῶν περικλειών,  
πτησὶ δὲ τὸν ιμερεῖ πα-  
νετονικὸν απασθανον αὐτον  
μαθηταῖς εὐδικτεῖ ταῦτα  
ἀπεις θιοντας τῷ υἱῷ  
διδοντας πατέρα. Apolog. 2.  
p. 99.

5 Maxime in Domini-  
ca die, quæ passionis Chri-  
stianorum Commemoratione

224. The ~~Worship~~ ~~Ceremony~~ &c.

~~Si Commemoratrix est;~~ Commemoration of Christ's Passion; for the Resurrection of Christ is not only celebrated once a year, but every seven days.

S 9. From hence it was, that the usual Appellation of this Day both by the Greek and Latin Churches, was *The Lord's Day*. So it is styled by Clemens

1. *Letter. lib. 5. p. 435.* &  
ib. 7. p. 535.

2. *De Fide in Mund. apud Dr. Cave, Hist. literar. p. 303.*

3. *Dies dominicus. Apud Cyprian. Ep. 53. S 3. p. 364.*

4. *Dominicum diem. De Idolis. p. 623.*

5. *Magnes. p. 350.*

6. *Eph. 33. p. 77.*

And amongst the Latins, by *Victorius Petavianensis*, *Dies Dominicus*, 2. *the Lord's Day*. As also by an African *Syriac*, And by 4 *Tetullianus*. Sometimes it is simply called, *Dominicus*, that is, *the Lord's*, without the addition of the Word *Day*, as it is thus called ~~invenimus~~ by 5 *Ignatius*. And *Dominicus* by 6 *Cyprian*.

S 10. So that the Lord's Day was the common and ordinary Title of this blessed and glorious Day; though sometimes in compliance with the Heathens, that they might know what Day they meant thereby, they called it in their Phrase, *Sunday*, so termed because Dedicated to the Sun.

Thus *Justin Martyr* informing the Heathens of the Time and Manner of the Christians Assemblies

Assemblies tells them,  
That on the Day called  
Sunday they met together  
for their Religious Exer-  
cises. And, That on Sun-  
day they assembled toge-  
ther. And so Tertullian  
upon the same occasion lets the Heathens  
know that the Christians  
had indulged themselves  
on Sunday to Mirth and  
joyfulness.

But though they so far complied with  
the Heathens as to call this Sunday, yet I  
do not find that they ever so far indulged  
the Jews as to call it the Sabbath Day; for  
through all their Writings, as may be es-  
pecially seen in <sup>1</sup> Tertul-  
lian, and <sup>2</sup> Justin Mar-  
tyr, they violently de-  
claim against Sabbati-  
zing, or keeping the Sabbath Day, that is, the  
Judaical Observation of the Seventh Day,  
which we must always understand by the  
Word *Sabbatum* in the Writings of the Anci-  
ents, not the Observation of the first Day, or  
the Lord's Day; for that was constantly cele-  
brated, as it has been already proved, and by  
those who condemn the Observance of the  
Sabbath Day. the Sanctification of the Lord's  
Day is approved and recommended, as by <sup>3</sup> the  
Martyr and <sup>4</sup> Tertullian in those Passages al-  
ready cited, unto which we may see that clear  
Passage

<sup>1</sup> Μηδινούσι τε τοῖς Ιεραῖς  
καὶ τῷ κυρίῳ τῷ θεῷ  
πάσι, ἀλλὰ σταύρῳ  
μηδέ πατεῖν αὐτόν.  
Epist. ad Magnes. p. 33.

<sup>2</sup> Καὶ τὸ οὐβασίας  
ιεράτης τὸν πάθησε  
τὸν εὐελπίων τὸν  
αἰνιγμάτων, τὸν διατομῶν  
τὸν μυστῶν — εἰ  
τοῦτο Καὶ πάντας αἱρετού-  
σι τὸν θαύματον τὸν  
εἰς Χριστόν. Epist. interpol.  
ad Magac. p. 149.

Passage of Ignatius, 1 Let  
us no longer Sabbathize,  
but keep the Lords Day,  
on which our Life rose.  
Or as it is more fully  
expressed in his inter-  
polated Epistle, 2 In-  
stead of Sabbathizing, let  
every Christian keep the  
Lords Day, the Day on  
which Christ rose again;  
the Queen of Days, on  
which our Life arose, and  
Death was conquered by  
Christ.

§ i. So that their not Sabbathizing did not exclude their keeping of the Lords Day, nor the Christian. But only the Judaical Observance of the Sabbath, or Seventh Day; for the Eastern Churches, in compliance with the Jewish Converts, who were numerous in those Parts, performed on the Seventh Day the same publick Religious Services, that they did on the First Day, observing both the one and the other as a Festival. Whence Ori-

3 Ηραζούσιν. Cont. Cellib. 8. p. 392. gen enumerates 3 Satur-  
day as one of the four  
Feasts solemnized in his time; though on the  
contrary, some of the Western Churches, that  
they might not seem to Judaize, fasted on Sat-  
urday, — but now when our Lord has set aside  
Sabbath

turday, as *Vittorinus Pe-  
tavionensis* writes, 1 We  
use to fast on the <sup>Seventh</sup>  
Day. And, It is our custom  
then to fast, that we may  
not seem with the Jews to  
observe the Sabbath.

**i** Die septima — fol-  
ius superponere — Para-  
scve superpositio fiat, ne  
quod cum Iudeis Sabba-  
tum observare videatur.  
**D**e Fabs. **M**un. apud **D**ic  
**G**aye. p. 102. v. 11.

So that besides the Lord's Day, Saturday was an usual Season wherein many Churches solemnized their Religious Services. As for those other times, in which they Publickly assembled for the Performance of Divine Worship, they will fall under the two General Heads of Times of Fasting and Times of Feasting, of which in the following Chapters.

CHAP.

## C-H-A P. VI

§ Of the Primitive Fasts, two-fold Occasional and Fixt, Qf. Occasional Fasts, what they were, and by whom appointed. 2. Of fixt Fasts, yearly, Weekly, and Annual. Wednesday days and Fridays weekly Fastings, till what time of the Day observed, and why observed. 3. One necessary Annual Fast; viz. Lent. Why they fasted at Lent; and how long fasted. 4. Of the number of their Fasts, Three forty of Fasts, vIZ. Statuum, Jejunium, and Superpositio. What those several Kinds were, and at what times observed.

§ 1. IN this Chapter I shall make an Enquiry into the Primitive Fasts, which may be considered in a two-fold respect, either as Occasional, or Fixt.

Occasional Fasts were such, as were not determined by any constant fixed Period of Time, but observed on extraordinary and unusual Seasons, according as the Variety and Necessity of their Circumstances did require them. Thus in Times of Great and imminent Danger either of Church or State, when by their Sins they had kindled God's Wrath and Fury against them, that they might divert his Vengeance, and appease his offended Majesty, they appointed set Days and Times for the Abasing of themselves before

Before the Lord, for the seeking of his Face by Prayer and Fasting, abstaining from the Food of their Bodies, and practising all external Acts of Humiliation, as to many Indications of the internal Contrition of their Hearts and Souls. So *Cyprian* in the time of a sharp Persecution advised his Flock 1 To seek to appease and pacify the Lord, not only by Prayers, but by Fastings, and by Tears, and by all kind of Intercessions. And when the same Father saw an approaching Persecution, he writ to *Cornelius Bishop of Rome*, 2 That since God was pleased in his Providence to warn them of an approaching Fight and Trial, they ought with their whole Flocks diligently to fast and watch, and pray, to give themselves so continual Groans, and frequent Prayers; for those are our Spiritual Arms, that make us firmly to stand and persevere.

*Tertullian* jeers the Heathens, 3 That in times of Danger or great necessity, after they had

1 Ad placandum atque exorandum Dominum, non voce sola, sed & jejuniis, & lacrymis, & omnibus genere deprecationis ingemiscatus. Epist. 8. § 1. p. 27.

2 Quoniam providentia Domini modicantis instruimus — appropinquare jam certamvis & agonis nostri dies, jejuniis, vigiliis, orationibus insistere, cum ampi plebe non desinamus, incumba- mus genibus assiduis & deprecationibus crbris, haec sunt enim nobis arma caelestia; quae stare & perseverare fortiter faciunt. Epist. 57. § 3. p. 159.

3 Denique cum ab imbribus extiva, hyberna suspendunt, & annos in cura est, vos quidem quotidie pasti, statimque voluptuosely

peanfuri, balnulis & cau-  
ponis & tanacaribus ope-  
rari, Aquitania loci immo-  
latis, Nudipedalia populo  
denunciatis. Cetom apud  
Capitolium quantis, nu-  
bila de laqueatibus ex-  
pectatis, averfi ab ipso  
& Deo & Ccelo. Nos ve-  
po jejunis aridi, & omni  
continetia aspersi ab  
omni vita fruge dilati,  
in facco & cinere volu-  
gantes, invidia Coelum  
tundimus, Deum tangi-  
mus, & cum misericordia  
am extorserimus, Jupiter  
honoratur. *adib. cap.*  
40. p. 711.

*it were to report, to have Mercy and Compassion  
upon us; for by this way God is honoured.*

These Occasional Fasts were appointed by  
the Bishops of every Church, as they saw fit  
and necessary. So writes

I. Episcopi universae  
Plebi mandare jejunia af-  
solent — ex aliqua soli-  
citudinis ecclesiastica cau-  
sa. *De Jejun. c. 13.*

*voluptuously and sensually  
glutted themselves, they  
there ran to the Capitol,  
and with all outward  
Signs of Plurality, expro-  
tested. Gods Judgments,  
and implored his mercy,  
whilst in the mean time  
they there Enemies. uni-  
on him. But, says he, *We*  
*on such Emergencies, and  
Occasions, abstain from all  
things, give over selves  
wholly to fasting, roll our  
selves in Speckloth and Af-  
fies & thus incline God, as  
it were to report, to have Mercy and Compassion  
upon us; for by this way God is honoured.**

The Bishops  
are made to ordain Fasts  
for their Churches, ac-  
cording as the Circum-  
stances of the Churches  
require.

S 2. The next sort of Fasts were set or fix-  
ed ones, that is, such as were always observed  
at the same Time and Season; and these again  
were two fold, either Weekly or Annual.  
First, Weekly. These were kept every Wed-  
nesday and Friday, as Clemens Alexandrinus re-  
lates

Notes that 1. they fasted  
on every Wednesday and  
Friday. These Fasts  
were commonly called,  
Stationes, in allusion to  
the Military Stations, or the Soldiers' stand-  
ing, when on the Guard. Thus Tertullian  
mentions 2. Their Station-  
ary Days. And writes  
that 3. Wednesdays and  
Fridays were Stationes.  
On those Stationary  
Days their Fasts ended  
4. at three o'Clock in the  
Afternoon; whence they  
are called by Tertullian,  
5. The half-Fasts of Sta-  
tions. Though some on  
Fridays lengthened out  
their Fasts 6. till Evening.

1. Tis. vñclias — m's  
vñclias & tñs mag-  
oxinis. Strom. lib. 7. p.  
534.

2. Stationum dies. De  
Oras. p. 564.

3. Stationibus quartam  
& sextam Sabbathi dica-  
misi. De Jejunio, p. 651.

4 Non ultra nonam de-  
tinendum. Tertul. de Je-  
junio. p. 648.

5 Stationum Semijeju-  
nii. Ibid. p. 650.

6. Jejunium facinus.  
Videt. Petav. apud D.  
Cave, p. 103.

Why they fasted on Wednesday rather than  
on any other Day of the Week, I cannot find;  
but on Friday they chose  
to fast 7. because Christ  
was Crucified thereon.

7. Ob Passionum Do-  
mini. Vider. Petav. ubi  
antea.

S 3. The next sort of fixed Fasts is such as  
are annual, of which kind they had but one,  
viz. Lent. And indeed besides this, they had  
no other necessary fixed Fast, neither Weekly  
nor Yearly; the Faithful were not strictly ob-  
liged to the observation of any other, as will  
be evident from what follows.

It is true, they fasted Wednesdays, and Fridays, but this was *ex arbitrio*, of their own Free Will and Choice, not *ex imperio*, of Command or Necessity. For when the Montanists, began to impose as a Duty other fixed Fasts, they were for so doing branded as Hetericks, & *Wba*, faith A-

I Tis b*ea*r &*et G* è *rej-*  
*spatG* *dideratG* ; n*o*  
*l*ea*a aut*e* x, n*o* *sidetur* *ad*  
*decreta*, &*TG* b*ea*r è *di-*  
*st*ig*as* *l*uc*as* *j*ap*an*, & *re-*  
*g*es*as* *p*ro*posit*ion**. Apud  
*Euseb.* lib. 5. cap. 18. p.  
 184.*

Fasts. And for the same Practice they were accused by the Orthodox, for a Galatianizing, or committing the Error of the Galatians in observing Days, and Months, and Years.

But that the Ancients esteemed Lent to be the only necessary fixed Fast, and any other, even the Stationary Days to be indifferent, will appear most evidently from this ensuing Passage of Tertullian, Tertullian being now a Montanist, and defending their prescribed Fasts against the Orthodox, thus jeeringly exposes the Opinions of his Adversaries with respect to the necessary determined times of

3 Certè in evangelio he, they think that according to the Gospel those days are to be prescribed Fasts,

Fasts, wherein the Bridegroom was taken away, (i.e. Lent) and those to be the only Fasts of Christi-  
ans; the Legal and Pro-  
phetic Fasts being ab-  
lished; and that for  
where we may indifferent-  
ly fast, according to our  
Will, nor out of necessity  
or command, but accord-  
ing to our Circum-  
stances and conditions,  
and that so the Apostles  
observed, commanding no  
other fixed and common  
Fasts besides this; no,  
not the Stationary Days,  
which indeed they keep on  
Wednesday and Friday  
days, and do all observe,  
but yet not in obedience  
to any Command, or to the end of the Day, but  
Prayers are concluded at three o'Clock in the After-  
noon, according to the Example of Peter in the  
**Act** pre dictio ne Iacobi V 13. of gratia  
So that from hence it is evident, That the  
Orthodox apprehended themselves to be free  
from the necessary Observation of the Sta-  
tionary Fasts, and to be only strictly obliged to  
fast on these Days, wherein the Bridegroom was  
taken away, or on Lent, from which Periphrase  
begins to be used in the sense of his

sis of Lent we may collect both the Reason and the Duration thereof.

First, the Reason thereof, or the Ground on which they founded the necessity of this Fast, and that was on that saying of Christ, in *Matt. 9. 19.* *The Days will come when the Bridegroom shall be taken from them.* This they imagined to be an Injunction of Christ to all his Followers, to fast at that time, when the Bridegroom should be taken away. The Bridegroom they esteemed to be Christ, the time when he was taken away, his Crucifixion, Death and continuing under the Power of Death to the instant of his Resurrection, during which time they thought themselves by the forementioned Command obliged to fast.

Secondly, From hence we may observe the Duration of this Fast, or how long it was continued, and that was from the time that Christ the Bridegroom was taken away, to the time that he was restored again, that is, from his Passion to his Resurrection. Now according to their Various Computations of the beginning and end of Christ's being taken away, so was the Duration of their Fast; some might reckon from Christ's Agony in the Garden, others from his being betrayed by Judas. Some again from his being fastened to the Cross, and others from his being actually dead; and so according to these Diversities of Computations were their Fasts either lengthened or

~~or shortened.~~ This we may probably suppose to be the occasion of the different Observations of this Fact with respect to its Duration;

as we find it in *Irenaeus*,

Some, says he, esteem  
that they must fast but  
one Day, others two, others  
more, and some allow to  
this Fast forty Hours.

Which last space of Time seems to have been their general and

common Allowance: Whence this Fast was afterwards called ~~Quadragesima~~, or Quadragesima, that is, not a Fast of Forty Days, in imitation of Christ's Fasting in the Wilderness, but a Fast of Forty Hours, beginning at Friday Twelve a Clock, about which time Christ was dying, and ending Sunday Morning, when Christ arose. So that from Twelve a Clock Good-Friday, as we call it, when Christ the Bridegroom was taken away, they fasted, in obedience to his Command, as they imagined, till Sunday Morning, when he was found again by his Resurrection, at which time they forgot their Sorrow and Mourning, concluded their Fast, and began the joyful Festival of Easter, or of Christ's Resurrection,

book 6. &c. As for the manner of their Falls, we  
may observe them to be of three sorts, viz.  
*Station*, *Jejunium*, and *Superpositio*; *Station*, *Fasts*,  
and *Superpositio*; all which three are at once  
mentioned in the 4th chapter.

Uisque ad horam nonam jejunamus, usq; ad vesperam, aut superpositio usque in alterum diem fit. *De Fabric. Mm. agud* D. Cave, p. 103.

mentioned by *Pishonius Petavionensis*. <sup>1</sup> We fast, says he; till the ninth hour; or till evening, or their *visca Superpositio* till the next morning.

I. There was the Fast of Stations, which ended at Three a Clock in the Afternoon, or at the Ninth Hour, as it is called in the forecited Passage of *Victorinus Petavionensis*. This sort of Fasting was used on Wednesdays and Fridays, which Days, as we have shewn before were called Stationary Days, and on them Divine Services were ended at There a Clock in the Afternoon, for which Reason ~~Missa~~  
rising Tertullian <sup>2</sup> terms

Stationum semi-jejunia. *De Fjps. vi. 65.* them, The Half Fasts of Stations.

II. The next sort was strictly called *fastus*, or a Fast; which according to the forecited place of *Victorinus Petavionensis*, lasted till Evening: Of this sort, it is probable, their Occasional Fasts were, as Tertullian writes;

Donique cum ab imbris astiva, &c. Nos jejunis ardi, & omni continentia aspersi. Invictus celum tundimus. *Apolo. cap. 40. p. 71.*

In times of necessity and danger we lay up our stores with *fasting*, abstain from all meat, roll our stores in Dust and Ashes, kindly these ominous cause God to have mercy upon us. Though it is also likely, that sometimes of more adjacent Danger they extended these Fasts unto that of *Superposition*.

The

The Second sort of Fasts was observed by some on Fridays, who turned the Station into a Fast; as *Victorinus Petavionensis* writes, <sup>1</sup> On Friday, in Commemoration of the Lord's Passion, I either keep a Station, or observe a Fast.

<sup>1</sup> *M.*, The last sort of Fasts was called *Superpositio*, <sup>2</sup> as by the Greeks, which lasted till the Morning of the next Day according to that of *Victorinus Petavionensis*, <sup>2</sup> Let Superpositio be done till the next Day.

<sup>1</sup> Ob. Padiensem Domini Jesu Christi, aut Statio do, aut Jejunium facimus. *De Fabris. Mund. apud D. Cave*, p. 103.

<sup>2</sup> Superpositio usque in alterum diem fiat. *D. F. brit. Mund. apud D. Cave*, p. 103.

As for the times when this Fast was observed, I find that in some of the Western Churches they so kept every Saturday throughout the Year, fasting thereon till Midnight, or till the beginning of Sunday Morning, as *Victorinus Petavionensis* says, <sup>3</sup> Let Superposition be done on Saturday, lest we should seem to observe the Jewish Sabbath. But not only in these, but in other Churches also, they so fasted on *Easter Eve*, or on the Saturday preceding that ~~Sunday~~, which being *Lent*, was so necessary and usual, that *Tertullian* enumerating those particular Acts of Divine Worship, that a Christian

<sup>3</sup> Parasceve superpositio fiat, ne quod cum Judicis Sabbathum observare videamur. *Ibid. p. 103.*

Christian Woman could not freely perform, if married to a Pagan Husband, reckons this

¶ Quis Solemibus Pas-  
chis abnoctantem securus  
fuscinabit. Ad. Uxor. lib.  
2: p. 429.

as one, & That on Easter  
Eve she could not stay up,  
and watch that Night :  
But to please her Husband,  
must be diverted.

from this necessary Fast, that usher'd in the Glorious Festival of *Easter*, which brings me in the next place to enquire into this, and their other Feasts, of which in the ensuing Chapter.

*U.S.A. cause v. U.S. B.I.A. et al.*  
Court of Appeals for the District of Columbia Circuit  
Case No. 10-1339, D.C. Cir. No. 10-1339

o, que é o que  
quer dizer com isto?

With a great deal of difficulty, we were able to get the  
GIRL'S to go to the station, and get on the train.

**Chittenden County  
Vice of Police Department**

## C H A P. IX.

§ 1. Of the Primitive Feasts, two-fold, Occasional, and Fix'd; § 2. Of Easter. § 3. Of Whitsunday. § 4. Of Christmas: On what Day of the Year Christ was born. § 5. Of Epiphany. § 6. Besides these no other Feasts in Commemoration of Christ, the Virgin Mary, or the Apostles. The Apostles not called Saints in the Primitive Writings. § 7. Festivals in Commemoration of the Martyrs: Observed on the Annual Day of their Martyrdom. Persons appointed to take on exact Account of the Day of their Death. § 8. Why those Festivals were observed. The Day of the Martyrs Death termed their Birth days. § 9. The Place where these Festivals were Solemnized: Of the Burringplace of the Ancients. § 10. The manner of the Observation of these Festivals.

§ 1. As the Primitive Feasts were two-fold, so likewise were their Feasts; either Occasional, or Fixed. As for those that were Occasional, I shall pass them over, because not controverted, and come immediately to enquire into their Fixed Feasts, which, as their Feasts, were also two-fold, either Weekly or Annual. Of their Weekly Feasts, which were Sundays, and in the Oriental Churches Saturdays, I have already discoursed, so that there only remains an Enquiry into their Annual

Annual Feasts, which, besides the Martyrs Festivals, were two, viz., *Easter* and *Whitsunday*, or at most Three, viz., *Easter*, *Whitsunday*, and *Christmas*, of each of which in their Order.

§ 1. I begin with *Easter*, as being the ancientest Feast of all, concerning which Tertullian writes,

"*Pascha celebramus*" brate *Easter*, in the first annuo circulo in mensa Month every Year. Cyprian mentions their 2

2 *Solennia Pascha*, & *Easter Solemnities*. And pisi. 53. § 2. p. 131.

3 *Tu natax. Contra Cel- Origen reckons 3 *Easter* as one of the four Festi-*

flum, lib. 6. p. 392. fests observed in his time. But that they Solemnized *Easter*, is a thing so well known, that it will be unnecessary to prove it, especially since every one knows, or at least might easily know, those sharp Contests and Debates that were in the Church about the time when it should be kept; the whole Affair hath been at large related by several Hands in our own Tongue; amongst others, by the most learned Dr. Cope, in his *Apostolicon*, in the Life of *Irenaeus*, to which I refer the Curious, contenting my self with giving a very brief Account of the Controversies, which was this: The Churches of the *Lesser Asia* kept their *Easter* the same day that the Jews kept their *Pasceover*, on what day of the Week soever it happen'd. The Church of *Rome*, with other Churches, kept it the *Lords Day after*. This Diversity of Customs created

created a violent Disorder and Confusion amonst the Christians; for the Church of *Rome* would impose their Usages on the Churches of the *Lesser Asia*, unto which the latter peremptorily refused to submit. To appease these Heats and Storms, *Polycarp* Bishop of *Smyrna* came to *Rome* to confer with *Anicetus* Bishop of that Church about it, who agreed, that every Church should be left to follow its own Custom, as accordingly they were to the times of *Pope Victor*, who revived this Controversie, and was so turbulent and impertious, as that he excommunicated the *Asiaticks*, for refusing to comply with the Church of *Rome* in this matter, condemning them as Hereticks, leading them with the long and frightful Name of *Tessareskaidikaria*, or, *Quartodecimani*, so called because they kept their *Easter Quarta Decima Luna*, upon the Fourteenth Day after the appearance of the Moon, or at the Full Moon, on what Day soever it happened. But however the *Asiaticks* stood their Ground, and still maintained their old Custom, till the Council of *Nice*, Anno 325, by their Authority decided this Controversie, decreeing, that throughout the whole Christian World, *Easter* should be observed not on the Day on which the Jewish Passover fell, but on the Lord's Day ensuing, as it was ever after observed and followed.

§ 3. The next Feast that was observed was *Whitsunday*, or *Pentecost* in Commemoration of the Holy Ghosts Descent on the Apostles, which

which also was very ancient, being mentioned

several times by <sup>1</sup> Tertullian; and reckon'd by  
340. De Baptism. p. 604. Origen, for one of the  
2. De Idolatria. p. 623.

<sup>2</sup> Tā ἡμέρα τῶν τε θεοφάνειών, ἡ πρωτη  
πρὸς χριστοῦ, ἡ πρωτη  
κυρίου, ἡ τοῦ πάτρα τοῦ τοῦ Θεοῦ. Three being Sundays,  
which were all observed by  
σάββατον. Contra Celsum.  
lib. 2. p. 392.

§. 4. As for Christmas, or the time of Christ's Nativity, there is a Passage in Clemens Alexandrinus, which seems to intimate, that it was then observed as a Festival. For speaking of the Time when Christ was born, he says, that those who had curiously search'd into it, affix'd it to the 25th Day of the Month *Pachon*. But the *Basilidians* Hereticks held otherwise,

<sup>3</sup> On the 1st and 2nd day of January, the Feast of Christ's  
Baptism. From which  
Strom. lib. 1. p. 249. Words who also, if that

be the meaning of the  
Words &c.—<sup>4</sup> one might be apt to infer, that  
the meaning of Clemens Alexandrinus was, that  
the *Basilidians* not only feasted at the time of  
Christ's Nativity, but also at the time of his  
Baptism. But whether this Interpretation  
will hold, I leave to the Learned Reader to  
determin. On the contrary, there are other  
Considerations, which more strongly insinuate,  
that this Festival was not so early solemnized,  
<sup>5</sup> as that when Origen reckons up the Feasts

*English deserved in his Age;*

he mentions not one Syllable of *Christians*; and it seems improbable that they should celebrate Christ's Nativity, when they disagreed about the Month and Day when Christ was born.

*Clement. Alexandrinus* reckons <sup>2</sup> from the Birth of Christ to the Death of Commodus, ~~exactly~~ one hundred ninety four Years, one month, and thirteen days; which years must be computed according to the *Nekemian*, or *Egyptian Account*, who varied from this in our year, in that they had only 365 days in a year, never taking notice of the odd Hours, or Quadrant, of a Day, that every fourth Year makes a whole Day, and are accordingly by us then added to the Month of *February*, which maketh the Bissextile or *Leapyear*. So that though the *Egyptians* always began their Year with the first day of the Month *Thoth*, yet making no Account of the Annual odd Hours, that Month wandereth throughout the whole Year. And whereas now the first Day of that Month is the first Day of our *March*, about Seven Hundred Years hence, it will be the first of *September*; and after Seven Hundred Years more, or near thereabouts, it will come to the first of *March* again. Wherefore that we may reduce unto our

our Style this Calculation of Clemens Alexan-  
drinus, we must deduce, for those odd Hours  
which are not accounted, one Month and  
Eighteen Days, and so reckoning the Birth  
of Christ from the Death of Commodus, which  
happened on the first Day of January, to be  
One Hundred Ninety Four Years, wanting  
five or six Days; it will appear that Christ was  
born on the 25th or 26th of the Month of  
December, according to the Julian Account,  
which is the Epoch we follow.

But as the same Father farther writes in the

*I' Epi. A. de mensis-  
tary t' myriam t' cu-  
mpt' sp̄c̄. & p̄sp̄. t'  
p̄c. alicij t' l'w sp̄c̄.  
par eccl̄sias, t' q̄r-  
ar— t' sp̄c̄. Ha-  
yos t' p̄sp̄. Ibid. p.  
249.*

same place, 1 There were  
some, who more curiously  
searching after the Year  
and Day of Christ's Na-  
tivity, affixed the latter  
to the 25th of the Month  
December, Now in that  
Year in which Christ

was born, the Month Father commenced the  
twentieth Day of April: So that according  
to this Computation Christ was born the 16th.  
Day of May. Nay, there were yet some o-  
ther ingenious Men, as the same Father con-  
tinues to write, 2 that

*a Kai uia m̄s duraū  
pari p̄sp̄. 25. parūdā  
ad n. 26. Ibid. p. 249.*

affixed Christ's Nativity  
to the 24th or 25th of  
the Month Phœnæthi,  
which answers to our

16th or 17th of April: So that there were  
Diversities of Opinion concerning the Time  
of Christ's Birth, which makes it very pro-  
bable, that there was then no particular Feast  
observed.

observed in Commemoration of that Glori-  
ous and transcendent Mercy.

S 5. There is yet another Feast called by us Epiphany, wherein there is a Commemoration of Christs Baptism, which I find to have been peculiarly solemnized by the Basilidian Hereticks. For thus Clemens Alexandrinus reports it to be a particular Custom of theirs, <sup>videlicet</sup> <sup>Oī de aīrō Bagōnō</sup> also to keep <sup>videlicet</sup> <sup>te parfītū</sup> a Festival <sup>to the hūlēar bōttōnō</sup>, the day of Christs Baptism. <sup>frōmō hīs l. p. 249.</sup> The Day on which Christ was baptized, & they said to be the fifteenth of the Month Tyby, in the fifteenth Year of the Reign of the Emperor Tiberius, which answers to our One and Thirtieth of December. <sup>2. Qādī Mī dīkās, rī mīrākās Nāyārō. 3. Q. T. 1. Gādīs, Kālīs, rī mīrākās Nāyārō tū tūbī plūndō. Ibid. p. 249.</sup> On the Eleventh of the Month Tyby, which was the Seven and Twentieth of our December. <sup>3. Tāqīs, M. dīkās, rī dīkās, sātāpātā, dārīs, plūndō. Ibid.</sup>

S 6. Besides these forementioned Festivals, there were none others observed to the Honour of the blessed Jesus, nor of the Virgin Mary, nor of the Holy Apostles and Evangelists; and which may be a little observable, it is very seldom, if ever, that the Ancients give the Title of Saint to those Holy Persons.

- sons, but singly, & by  
 1 A Petro ordinatum: them, v Peter, 2 Paul, 3  
 Tertul. de Prescript. advers. March. p. 28. John &c; nor St. Peter,  
 2 Tunc Paulus, &c. Idem. St. Paul or St. John.  
 Scorpias. advers. Gagist. p. 615.  
 3 Ab Iohanne conlocatum. Idem de Prescript. advers.  
 Epist. p. 78.

S 7. But now there was another sort of Festivals, which every Church Celebrated in the Commemoration of its own Martyrs; which was, on the Anniversary Day of their Martyrdoms: They assembled together, where they recited the Martyrs Glorious Actions, exhorted to an Imitation of them, and blessed

4 Martyrum Passionis &  
 dies anniversaria commemo-  
 rationes celebramus.  
 Epist. 34. § 3. p. 80.

5 Oblationes pro fde-  
 funditis, pro natatibus an-  
 nua die facimus. De Co-  
 ron Milit. p. 339.

God for them. So says Cyprian, & *The Passions of the Martyrs we Celebrate with an Anniversary Commemoration.* And so writes Tertullian, 5 Upon the Annual Day of the Martyrs Sufferings, we offer Thanks to God for them.

When this Practice began, cannot certainly be determined; it is first found mentioned in the Letter of the Church of Smyrna to the Church Of Philomelit. touching the Death of Polycarp, wherin they write, 6 His martyrs gathered up his Martyred Bones

and

and buried them in a decent place, where, say they, if possible, we will meet to celebrate with Joy and Gladness the Birthday of his Martyrdom. Hence that they might be certain of the very day of the Martyrs Sufferings, there were some appointed to take an exact Account of them, and faithfully to register them, that so there might be no mistake. Thus Cyprian writ from his Exile to the Clergy of his Church, That they should take special care, exactly to note down the very day of the Martyrdom of the Faithful, that so they might be commemorated amongst the Memories of the Martyrs, and to signify to him the precise time of their Departure to a glorious Immortality, that so he might also celebrate it.

τερπον οὐδὲ αὔρη, αἴσθη-  
κεσταί τις καὶ διολέθον ἐκ  
ταῖς δυνάσθη πάντι συ-  
ργενόντος εἰς αἰωνίασθε  
ὑπὲχει, πολέμον Κύριον  
σπίτελεν τὴν τὸ μαρτυρίον  
αυτὸν ἡμέραν γενέθλιον, A-  
pud Epib. lib. 4. cap. 15.  
p. 135.

<sup>1</sup> Dic eorum, quibus ex-  
cedunt, annotare, ut com-  
memorationes eorum in-  
ter memorias Martyrum  
célébrare possimus — Sig-  
nificet mihi dies quibus in  
carceri beati fratres nostri  
ad immortalitatem glori-  
ficè mortis exitu transeunt,  
& celebrentur his à nobis  
oblationes & sacrificia ob  
commemorationes eorum  
Epist. 37 § 2. p 87, 88.

§ 8. The Reasons for which they observed these Festivals, we find in the forementioned Letter of the Church of Smirna, wherein they write <sup>2</sup> That they would meet to celebrate with Joy and Gladness the Mar-

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τεθλιπτον μηρύκων, εἰς τὸν τεμόνον τοῦ Πολυκαρποῦ, ἐπὶ τὴν μνήμην τῶν τοῖς τρομαστῶν. Αριδ. Εὐσέβ. lib. 4. cap. 15. p. 135. the Commemoration of those who had already gloriously striven, and for the Confirmation and Preparation of others by their Examples.

**Examples.** So that their Design was two-fold, to animate and encourage others to follow the glorious Examples of those Heroick Martyrs, who were commemorated before their Eyes, and to declare the Honour and Veneration, that they had for those invincible Champions of Jesus Christ, who by their Martyrdoms were now freed from all their Miseries and Torments, and Translated to a blessed and glorious Immortality, in an happy manner experiencing the Truth of that Scripture in Ecclesiastes. 7. 1. That the day of a Man's Death is better than the day of his Birth. Whence the Time of the Martyrs Deaths was usually termed their Birth-Day, because then was a Period of all their Grief and Trouble, and a beginning of their everlasting Bliss and Felicity. Thus in the forementioned Letter of the Church of Smirna concerning the Death

of Polycarp, they write,

Τὸ μαρτυρεῖν αὐτῷ 2 That they would meet to οὐ ποτέ γένεται. Αριδ. celebrate with joy and Εὐσέβ. lib. 4. cap. 15. p. 135. gladness the Birth-day of

his Martyrdom. And so

Οβlationes pro dei funeris pro nataliis annua die facimus, De Coron. Mili. p. 339. Terrillian says, that 3 they annually commemora-

ted the Birth-days of the Martyrs, that is, their Deathdays;

*Deathdays*; as he writes in another place concerning *S. Paul*, *That he was born at Rome, when he suffered Martyrdom there.*

<sup>1</sup> Tunc Paulus civitatis Romanae consequitur nativitatem; cum illic Martyrii renabitur generositate. *Scorpio ad. Gnostic.* p. 615.

§ 9. As for the Place where these Anniversaries Solemnities were performed, it was at the Tombs of the Martyrs, who were usually buried with the rest of the Faithful, in a distinct place from the Heathens, it being their Custom to inter the Christians by themselves, separate from the Pagans; accounting it an horious Crime, if possibly it could be prevented, to mingle their Sacred Ashes with the defiled ones of their Persecuting and Idolatrous Neighbours. Wherefore in the Ratification of the Disposition of *Martialis Bishop of Astorga* by an African Synod held Anno 258, this was one of the Articles alledg'd against him, *That he had buried his Sons after the Pagan manner, in Gentile Sepulchres, amongst Men of another Faith.* And for this

<sup>2</sup> *Filiis — exterarum gentium, moe apud proxima Sepulchra depositos, & alienigenis consepultos,* *Apud Cyprian. Epist. 68. § 7. p. 292.*

Reason it was, that the surviving Christians would run upon ten thousand Hazards, to collect the scattered Members of the Dead Martyrs, and decently to inter them in the common Repository of the Faithful. As when *Emilian* the barbarous Prefect of Egypt, forbade any, under Severe Penalties, to entomb the Dead Bodies of the murdered Saints, and se-

duously watched if any would durst to do it.

*I. Τὰς τὸν σωτήρα  
μεσολάς τὸν τάσκον καὶ  
μαρτυρίου ἐκάνθων εἰς  
τὴν Διονύσιον. Alexand.  
apud Euseb. lib. 7. cap. 1. p.  
61.*

Freedom, whereby *Affurias*, a Roman Senator, rendred himself renowned, in that when

*II. Πλαγὴν τινίσας την  
λεπτήν τὸν κώλοπον, τὸν  
πέπλον καὶ ποδεῖς έπις λα-  
τέρας καὶ πολυάριθμον επι-  
τσιφόρον ἀστράφη, ομ-  
οιόπεπτον, περιπεινας τὸν  
μάλα πλευρας τὴν μερι-  
κῶν ταρπηθεῖσαν περιβιβώ-  
θει. Euseb. lib. 7. cap. 16. p.  
964.*

*Vivarna* in France to the Churches of Asia, concerning their sore and grievous Persecutions, we find them passionately complaining of the Inhumanity Cruelty of their Persecutors,

*III. Ταῦτα καὶ δράσας οὐ-  
τε πεντέλιον καρδιάντι μό-  
νον, οὐδὲ τὸ μὴ διωδεῖα  
τὸ σωματία καρύζει τῇ γῇ,  
ταῦτα γένεται επιμηκό-  
τε ποὺν περὶ τοῦτο. οὐτε  
περιγράπεται, οὐτε λεπ-  
τεια ἐδιστάται, πατεῖ δὲ  
τρόπον απειρόντων μέρη  
παχεστατότερον. οὐτούτοις  
τοῖς. Apud Euseb. lib.  
5. cap. 1. p. 169.*

joyced, that they had gotten the most precious Bones

Yet *Eusebius* a Deacon of Alexandria i resolute-  
ly ventured upon it; And it is applauded by the  
Historian as an Act of Religious Boldness and

a he saw the Martyrdom  
of Marinus at Cæsarea,  
he took his martyred Bo-  
dy clothed it with a pro-  
tecting Garment, bare it  
away off his own Shoulders,  
and magnificently and de-  
cently interr'd it. And  
in a Letter from the  
Christians of Lyons and

i. that neither Prayers nor  
Tears, neither Gold nor  
Silver, could prevail with  
them, to permie them to  
collect the dead Bodies of  
their murdered Brethren,  
and decently to interr  
them. As on the other  
hand, the Faithful of  
the Church of Smirnare-  
joyced, that they had gotten the most precious  
Bones

Bones of Polycarp, which they buried <sup>in</sup> the <sup>same</sup> <sup>Apud Euseb. lib. 4  
Cap. 15. p. 135.</sup> <sup>place</sup> where they fought, as Valentine renders it; that is, as seems most probable, at the common Burying Place of the Christians.

Now it is manifest these Tombs and Sepulchres that the Memorials of the Martyrs were solemnized. Therein, the forecited Letter of the Church of Smyrna to the Church of Philadelphia, they write, that a <sup>memorial</sup> <sup>was placed</sup> where they had interred the Bones of Polycarp, which bound by the Blessing of God assembled together, and celebrated his Martyrdom; which was a Practice so usual and constant, as that the Heathens observed it: So that, as on the one hand, under the Persecution of Valerian, <sup>the Prefect of Egypt</sup> threatened Dionysius Alexandrinus and his Fellow-Sufferers, that for their Obstinacy and Ingratitude, as he termed it, he would send them into Libya, to a desert place called Leptis, <sup>where</sup> they should not meet together, nor go to those places called Ceremonies. That is, the places where the Martyrs and the rest of the

<sup>3</sup> Οὐδαμός οἱ ἡγεμόνες  
— οἱ σύνθρονοι μετεῖδεν.  
— οἱ τὰ γαλόπενα κε-  
ρυκίας εἰσίναν. Dion.  
Alex. apud Euseb. lib. 7.  
cap. 11. p. 258.

Faithful were buried; so on the other hand when Galienus Valerian's Son restored Peace

to the Churches, he published an express Edict for returning to the Christians the Com-

<sup>3</sup> Τα τῶν καλούμενων  
καιριτείων ἀπλαυβάσουν  
σπέρματος χρεία, Apud.  
Eusebi. lib. 7. cap. 13. p. 262. In c. 12. Κατατίθεται δοκιμή εἰς τὸν πατριαρχικὸν

: If in the next place it shall be enquired, how they observed these Festive Days. I answer, that they did not, according to the fashion of the Heathens, spend them in Riot and Debauchery, in Bacchanalian Revellings and Luxury, but in Religious Exercises and Employments, in Prayers and Devotions.

<sup>2</sup> Εὐφράτην τὰ κατά α-  
λισσων, ὁ μὲν Σίπρια  
περγίστη, ἡδὲ ἔχουσα  
οὐα ταῦτα δών τε ε-  
ταιμάσθε λα ταῦτα περι-  
τὸν θεῖον εὐχαῖς συνα-  
Contra Celsum, lib. 8. p. 392.

The Solemnites of these Feast Days were not Drunkenness and Gluttony, but Acts of Piety and Charity. Now they publickly assembled, as the Church of Smyrna writes in her Letter concerning the Death of Polycarp,

<sup>3</sup> Ήτο τὸν τρόπον  
λαζατῶν μηδέποτε, νοστὸν τὸν  
μελλόντον δοκον τὸν γε  
εἰσομαστείαν, Apud Euseb.  
lib. 4. cap. 15. p. 235.

<sup>4</sup> Oblationes sacerdotum,  
De Cœro Milis, P. 339.

<sup>3</sup> to commemorate the  
Martyrs' Courage and  
Triumphs, and to exhort  
and prepare others to the  
same glorious and renowned  
Actions. - Or as Ter-  
tullian expresses it, 4 now  
they offered Oblations:

as Cyprian,<sup>1</sup> They offered Oblations and Sacrifices; that is, they offered Thanks and Praise to God, that had given Grace to those Martyrs, to Seal his Truths with their Blood, and in Evidence of their Gratitude distributed of their Substance to the Poor and Indigent.

1. *Dieß ist der Tag der Freude, der Tag der  
Küsse und der Lieder, der Tag der Freundschaft.*

1. The first thing to do is to make a list of all the  
2. things you need to buy. This will help you to know exactly what you  
3. need to buy and will also help you to stay within your budget.  
4. Once you have made a list of things you need to buy, it's time to start  
5. shopping. You can either go to a supermarket or a local grocery store,  
6. or you can order online. It's important to remember to stick to your  
7. budget and not buy anything you don't need. This will help you to  
8. save money and avoid overspending.  
9. Another tip is to plan your meals in advance. This will help you to  
10. avoid buying unnecessary food and will also help you to save money  
11. by not having to pay for takeout or delivery.  
12. Finally, it's important to be aware of your spending habits. If you  
13. find yourself buying things you don't need, try to identify the reason  
14. and work on changing your behavior. This will help you to stay within  
15. your budget and avoid overspending.

CHAP.

**CHAP. XI.** has regard to

**S 1.** Of the Rights and Ceremonies of the different  
Churches; which are to be observed by the  
Apostles, &c. **S 2.** Of Ceremonies; being  
those which are observed by the  
Churches towards their Clergy. **S 3.** Of Rites  
which are observed by the  
Churches towards one another,  
posing them on any other. **S 4.** The Adoption  
of every Church obliged to observe the Rites  
of that Church where they lived. **S 5.** The Con-  
clusion of this Enquiry, with an earnest Persua-  
sion to Peace, Unity and Moderation.

**S 1.** Having in the precedent Chapters  
enquired into the several Parts of  
Divine Worship, and the Circumstances there-  
of, I now come to close up all with a brief Ap-  
pendix concerning Rites and Ceremonies, by  
which I mean two different things: By Rites,  
I understand such Actions as have an insepa-  
rable Relation to the Circumstances or man-  
ner of Worship: As for Instance. The Sac-  
rement was to be received in one manner or  
other, but whether from the Bishop or Dea-  
con, that was the Rite. Lent was to be obser-  
ved a certain space of Time, but whether  
One Day, or Two Days, or Three Days,  
that was the Rite thereof. So that Rites  
are necessary Concomitants of the Circumstan-  
ces of Divine Worship, Appendages to them;  
or, if you rather please, you may call them  
Circumstances themselves.

By

By Ceremonies, I mean such Actions as have no regard either to the Manner or Circumstances of Divine Worship, but the Acts thereof may be performed without them; as for instance, in some Churches they gave to Persons ; when they were baptized, Milk and Honey. And, 2 Before they prayed, they washed their Hands. Now both these Actions I call Ceremonies, because they were not necessary to the Discharge of those Acts of Divine Worship, unto which they were affixed; but those Acts might be performed without them; as Baptism might be entirely administered without the Ceremony of giving Milk and Honey, and Prayers might be presented without washing of Hands.

Now having explained what I intend by those two Terms of Rites and Ceremonies, let us in the next place consider the Practice of the Primitive Church with reference thereto. And first for Ceremonies,

§ 2. It is apparent that there were many of that kind crept into the Church, of whom we may say, that from the beginning they were not so: For when 2 the Quire of the Apostles was dead, till which time, as Hegesippus writes, the Church remained a pure and unspotted Virgin; then the

1 Suscepit lactis & mol-  
lis concordiorum prægusta-  
mus. Tertul. de Corin. Mi-  
lit. p. 337.

2. Maxibus ablutis.—  
Orationem obire. Idem  
De Oratione, p. 659.

2 Ως δη λέγεται  
ἀποκλεισθεὶς τῷ πατρὶ —  
εἰληφότι τὸ βίον τὸν —  
τυλιγμένα τὸν αὐτὸν πάτερ  
καὶ τὸν γεχιών ελαύβα-  
τερ οὐκονίσ. Apud Eu-  
seb. lib. 3. cap. 32. p. 104.

Church

Church was gradually spotted and corrupted, as in her Doctrin, so also in her Worship, an Infinity of Ceremonies by degrees insensibly sliding in, very many of which were introduced

- 1 Suscepti lactis & melis concordiam prægustamus, exq; ea die lavacro quotidiano per totam hebdomadem abstinemus Terrel. de Coron Miln. p. 337.  
 2 Manibus ablutis— orationem obire— ad, signata oratione affidendi mos est quibusdam Idem de Orat. p 659 669.

which through various ways and means winded themselves into the Church; as some came in through Custom and Tradition; one eminent Man perhaps invented and practised a certain Action, which he used himself, as Judging it fit and proper to stir up his Devotion and Affection; others being led by his Example performed the same, and others again imitated them; and so one followed another, till at length the Action became a Tradition and Custom, after which manner those Ceremonies were introduced,

- 3 Suscepti lactis & melis concordiam prægustamus, exq; ea die lavacro quotidiano per totam hebdomadem abstinemus—die Dominico nefas ducimus de geniculis adorare, eadem immunitate à die Paschæ in Pentecosten usque gaudemus

3 of tasting Milk and Honey after Baptism, of abstaining from the Baths the whole ensuing Week, of not kneeling on the Lords Day, and the space between Easter and Whitsuntide, of the Signing of themselves with the Sign of

of the Cross in all their Actions and Conversations, concerning which and the like, Tertullian writes, That there was no Law in Scripture for them, but that Tradition was their Author, and Custom their Confirmator. Of which Custom we may say what Tertullian says of Custom in general, that commonly Custom takes its rise from Ignorance and Simplicity, which by Succession is corroborated into use, and so vindicated against the Truth: But our Lord Christ bath called himself Truth, and not Custom; wherefore Christ was always, and before all, then Truth was first and ancientest; it is not so much Novelty as Verity that confutes Heresies. Whatever is against the Truth is Heresy, although it be an old Custom.

Others again were introduced through wrong Explication or Misunderstanding of the Scripture; so were their Exorcisms before Baptism, and their Uncions after Baptism, as in their proper places hath been already shewn.

Finally,

ad omnem progressum atq; promotum, ad officium aditum & extum — quia cunque nos conuersatio exercet frontem crucis signaculo terimus. Harum & aliarum ejusmodi Disciplinarum legem expostulas Scripturarum, nullam invenies, traditio tibi prætendetur auctrix, consuetudo confirmatrix. Idem de Coroh Mili. p 335, 340, 341.

Bere consuetudo ipsius ab aliquâ ignorantia vel simplicitate fortita in usum per successionem corroboratur, & ita ad versus veritatem videntur, sed Dominus noster Christus veritatem se, non consuetudinem cognominavit. Si semper Christus & prior omnibus, æque veritas semper nostra & antiqua res — Hæreses non tam dovitias quam veritas revincit, quodcumque adversus veritatem sapienter erit Hæresis, etiam vetus consuetudo. De Virg. Veland. p. 385.

Finally, Others crept in through their Dwelling amongst the Pagans, who in their ordinary Conversations used an Infinity of Superstitions; and many of those Pagans, when they were converted to the Saving Faith, Christianiz'd some of their innocent former Ceremonies, as they esteemed them to be; either thinking them decent and proper to stir up their Devotion, or likely to gain over more Heathens, who were offended at the plainess and nakedness of the Christian Worship of which

1 Manibus ablatis —  
orationem obire ad  
signata oratione affiden-  
di mos — gentilibus  
adlegant. De orat. p.  
659, 666.

2 Manibus ablatis —  
orationem obire ad  
signata oratione affiden-  
di mos — gentilibus  
adlegant. De orat. p.  
659, 666.

So that by these and such like Methods it was, that so many Ceremonies imperceptibly slid into the ancient Church, of some of which

Tertullian gives this

severe Censure, 2 That they are deservedly to be condemned as vain, because they are done without the Authority of any Precept, either of our Lord, or of his Apostles; that they are not Religious, but Superstitious, actions, and contrived, various rather than seasonable, and to be abstained from because Heathenish.

S 3. As for the Rites and Customs of the Primitive Church, these were indifferent and arbitrary; all Churches being left to their own Freedom and Liberty to follow their peculiar Customs and Usages, or to embrace those of others, if they pleased; from whence it is, that we find such a variety of Methods in their Divine Services, many of which may be observed in the precedent part of this Discourse; as some received the Lord's Supper at one time, others at another; Some Churches received the Elements from the Hands of the Bishop, others from the Hands of the Deacons; some made a Collection before the Sacrament, others after; some kept Lent one Day, some two days, and others exactly forty Hours; some celebrated Easter on the same Day with the Jewish Passover, others the Lord's Day after; and so in many other things one Church differed from another, as Firmilian writes, that <sup>at Rome</sup> they did not observe the same Day of Easter, nor many other Customs which were practised at Jerusalem; and so in most Provinces many Rites were varied according to the diversities of Name and Places.

Circa celebrandos dies Paschæ, & circa multa alia divine rei Sacra menta videlicet esse apud alios aliquas diversitates, nec observari illic omnia aequaliter, que Hierosolymis observantur, secundum quod in ceteris quoque plurimi provinciis in diversis idem, & nominum diversitate variantur. Apud Cyprius Epist. 25. § 5. p. 237.

So that every Church followed its own particular Customs, although different from those of its Neighbours, it being nothing necessary

to the Unity of the Church, to have an Uniformity of Rites; for according to *Firmilianus*,

<sup>1</sup> Fidei & veritatis unanimitatem. *Aud. Cyprian. Epist. 75. § 2. p. 236.*

the Unity of the Church consisted in an unanimity of Faith and Truth, not in an

Uniformity of Modes and Customs; for on

the contrary, the Diversity of them, as *Irenaeus* speaks with reference to the *Faith of Leng-*

<sup>2</sup> H. diaconie m<sup>is</sup> in 2 did commend and set

separatim, quibus m<sup>is</sup> forth the Unity of the

m<sup>is</sup> diversiorum. *Aud. Eu-*

*Faith. 11b. 5. c. 24. p. 199.*

Hence every Church peaceably followed her own Customs, without obliging any other Churches to observe the same; or being obliged by them to observe the Rites that they used, yet still maintaining a loving Correspondence, and mutual Concord each with

<sup>3</sup> Plurimis provinciis writes, that in most multa pro locorum & nominum diversitate varian- Provinces many Rites were tur; nec tamen propter varied according to the hoc ab Ecclesia Catholica pace atque unitate ap- Diversities of Names and quando discessum est. *A-* Places; but yet, saith he, *plurimis provinciis* never any one for this broke the Peace and Unity of the Church. One

Church or Bishop did not in those days Anathematize another for a disagreement in Rites and Customs; except when *Victor Bishop of Rome*, through his Pride and Turbulency, excommunicated the Asiatick Bishops for their different Observation of Easter from the Church

of Rome; which Action of his was very ill resented by the other Bishops of the Christian Churches, and condemned by them as alien from Peace and Unity, and contrary to that Love and Charity, which is the very Soul and Spirit of the Gospel; even the Bishops of his own Party, that celebrated *Easter* on the same Day that he did, censured his rashness and violence, as unchristian and uncharitable, and writ several Letters, wherein they severely checkt

him, as *Eusebius* reports, <sup>*Πλατινίν τεορ τε θεον*</sup> *in whose time they* <sup>*πομπών. Lib. 5. cap. 24.*</sup> *were extant, all which* <sup>*p. 192.*</sup>

are now lost, except the Fragment of an Epistle, written by *Irenaeus*, and other Bishops of France, wherein they affirm, that *Victor* was in the right with respect to the time of Easter, that it ought to be celebrated, as he said, on the *Lords Day*, but that yet he had done very ill to cut off from the Unity of the Church those that observed it otherwise; that it had never been known, that any Churches were excommunicated for a disagreement in Rites, an instance of which there was not only in the time of Easter its self, but in

<sup>2</sup> *Πατεραται μὲν τὸ δέητον μόνιν τῷ τῆς πνευματικής πάρεστι τὸ τῆς τε κωνικής αριστείας ὀπίστασθαι μυστήριον, τῷ μὲν Βιβλογράφῳ οπωρτούσις μὴ μὴ ἀποκόπτοις οὐλας ἐκκλησιας Θεοῦ ἀρχαῖον Χριστόν προσεδοκούσι ποτηρίους — εἰ δὲ γὰρ μόνον πετεῖ τῆς ἡμέτερης θεοποιίας αὐτοῖς καὶ τοῖς εἰδότες αὐτοῦ τῆς ημέτερας, οἱ μὲν γὰρ οἰοτας μιαν πάρεαν δεῖν αυτοὺς οὐδὲν, οἱ δὲ δια οἱ δὲ το πλειότεροι οἱ δὲ ποστοπονταράς οἵτε πρεσβυτέροις τοις πυκτερίνας συμφέροντες πάρεγγει αὐτούς. καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιπέραντων, εἰ τοῦτο οἷον γέρε-*

εῦα, ἀλλὰ καὶ πάλιν πε-  
γέσον δὴ τὸν πρῶτον θησαύ-  
ρον καὶ ἐδειπέτερον τούτον  
τὸν πόνον εἰπεῖνος τοῦ καὶ  
μετανιώμενος τέλος αὐτοῦ,  
καὶ διαφορία τῆς μετει-  
τασθεῖσας διαβολού τῆς μετει-  
τασθεῖσας — καὶ δι τοῦ Σε-  
πτεμβρίου πεντετελεῖον  
στρατείας τῆς συλλογῆς οἱ  
γυναικοὶ αρχοῦται. Αἰγαίουτον λέ-  
γομένην καὶ Πλον, Τήνον τε  
καὶ Τελεφόρον καὶ Ζύγον,  
καὶ αὐτὸς ὁ τηνίσας; οὐτε  
τοῖς μετ' αὐτῷ ἐπέτρεψαν,  
καὶ ἐδειπέτερον αὐτὸς μὲν  
τριηνταετέρος, εἰρήνηδος τοῖς αὐτοῖς  
ταρσικοῖς. εἰ δὲς ἀπο-  
ρεῖτο ἐρχομένος πέρης αὐ-  
τοῖς — καὶ ἀδέλπων διὰ τὸ  
εἰδοῦτο πέτραν πλεύσισθαι  
τοὺς, ἀλλὰ αὐτοὺς μὴ πρέπει  
τοὺς διὰ τὸν περισταθ-  
μένον τὸ ποταμὸν εὐχαεῖσθαι  
καὶ τὸ παρεγένετον Πολυ-  
κάρτον σπιδούμενοντος — εἰ  
ράρητο δὴ Ἀνικήτης; καὶ περὶ  
ἄλλων ποιῶν μηκεῖτεροι  
πέρης αὐτοῖς αὐτὸς εἰρ-  
ενεῖσας, οὐδὲ τέτοιο κα-  
ρηκολατεῖ μὲν φιλοεργούσασθε  
πρῶτος εἰσιστεῖ ἐπὶ ταῦτα Ἀνι-  
κήτης τὸν Πολυκάρπον πε-  
τεῖσας ἐθίσατο μὲν ταῦτα —  
ἔπειτα μὲν ὁ Πολυκάρπος τὸν  
Ἀνικήτην ἐπένοιε ταῦτα — καὶ  
τέτοιος εἴη Χόντων, ἐποι-  
τόντος οὐδούς καὶ εἰ τοῦ  
αγκαλιάς παρέχεσθαι μὲν  
Ἀνικήτης εὐχαεῖσθαι τοῦ

the Fast that preceded  
it: Some fasted one day,  
others more; some forty  
hours, which variety of  
Observations began not  
first in our Age, but long  
before us in the times of  
our Ancestors; who yet  
preserved Peace and Unity  
amongst themselves, as we  
now do; for the Diversity  
of Fasts commended the  
Unity of Faith: And as  
for this Controversie con-  
cerning the time of Eas-  
ter, the Bishops which  
governed the Church of  
Rome before Soter, viz.  
Anicetus, Pius, Higynus,  
Telephorus, and Xystus, they never cele-  
brated it the same time  
with the Asiaticks, nei-  
ther would they permit  
any of their People so to  
do: but yet they were  
kind and peaceable to  
those who came to them  
from those Parishes, where  
they did otherwise observe  
it, and never any for this  
Cause were thrown out of  
the Church; even your  
Predecessors, though they  
did

did not keep it, yet they sent the Eucharist to those that did keep it; and when in the times of Anicetus, blessed Polycarp came to Rome, and there were some Controversies between them, they did not separate from one another, but still maintained Peace and Love: And though Anicetus could never persuade Polycarp, nor Polycarp Anicetus to be of each others mind, yet they communicated one with another; and Apicetus in Honour to Polycarpus, permitted him to Consecrate the Sacrament in his Church, and so they departed in mutual love and kindness; and all the Churches, whether observing, or not observing the same Day, retained Peace and Unity amongst themselves.

S 4. But though one Church could not oblige another to a Conformity in Rites and Customs, yet a particular Church or Parish could enforce its own Members to such a Conformity, an instance whereof we meet with in that famous Controversie about the Time of Easter. It was the Custom of the Asiatics to celebrate that Feast at the Full Moon, or at the same time with the Jewish Passover, on whatsoever day of the Week it happened. It was the manner at Rome to observe it the Lord's Day after, and both these Churches quietly followed their several Usages, without imposing them on each other. But yet the Churches of Asia permitted none of their

Πολυκαρπος κατ' εγενεν  
διδούσιν, καὶ μετ' εἰπόντες εἰπόντες  
αλλήλου απολέγονται, πε-  
γμε της ἀκριβειας εἰπόντες  
Ἄκριτον καὶ τὸν θηρευτικόν.  
καὶ τὸν μὲν τηγάνιον, Α-  
ποδι Εὐσέβ. lib. 5. cap. 24.  
P. 192, 193.

Members to solemnize it after the Roman manner; neither did the Churches of Rome, or of the West, license any of their Inhabitants to celebrate it after the Asiatick manner; for if either of them had granted any such thing, there must have ensued Confusion and Disorder, to have seen *Easter* differently observed in one and the same Church; whilst some Members of a Parish where Fasting, to behold others Feasting, would have been a perfect Ataxy and Irregularity: Therefore though *Anicetus* Bishop of *Rome* retained Peace and Unity with Foreign Churches, that differed from him as to the Time of *Easter*, without obliging them to a Compliance with the Roman Custom; yet he peremptorily required it of the Members of his own Church, and

*I would never permit them to solemnize that Feast on the same time with the Asiatics.*

So that though every Church had the Liberty, to use what Rites she pleased, yet every particular Member had not, but was obliged to observe the Manners and Customs of that Church where he lived, or where he occasionally communicated. A Church Collectively, or the Majority of a Church with their Bishop could change their old Customs, and introduce new ones, as was done in the Affair of *Easter*, the Asiaticks at length submitting to the Roman Usage; but till that was done, every particular Member was required to follow the old

old Customs of that Church, to which he belonged, and not to bring in any Innovations or new Rites, because, as was said before, that would beget Tumults and Disorders, and the Persons so acting would be guilty of that Strife and Contention, which is condemned by those Words of the Holy Apostle : *Cor. 11. 16. But if any Man seem to be contentious, we have no such custom ; neither the Churches of God.* Which is, as if the Apostle had said, If any Men, either to shew their Wit, or to head and strengthen a Party, will contradict what we have said, and affirm it to be decent and comely, either for Men to pray covered, or Women uncovered, This should silence such Contentious Opposers, that there is no such Rite or Custom in any of the Churches of God, but their Practice is the very same with what we have directed unto, and therefore to that they ought peaceably and quietly to submit and yield.

Thus how I have finished this Enquiry, and have as far as I could, search'd into what was first proposed. If I have not illustrated any Point, as clearly as might be expected, the reason is, because I found nothing farther pertinent thereunto in those Writings to which I am confined ; if I had, I should freely have mentioned it. Whether I have been mistaken in the Sense and Meaning of any Passage, I must leave unto my Readers to judge ; all that I can say is, that I am not conscious to my self of any wilful and designed Mistakes, having throughout this whole Discourse endeavoured

deavoured to find out the plain and naked Truth, without being byass'd to any Party or Faction whatsoever ; and that if any one shall be so kind and favourable as to convince me of any Slips or Errors, which I may have committed through Inconsideration, or want of a due Understanding, I shall thankfully acknowledge them, and willingly renounce and leave them.

§ 5. What hath been related concerning the Constitution, Discipline, Unity and Worship of the Primitive Church shall suffice, I have nothing more to add, but mine earnest Intreaty and Persuasion unto all those, into whose Hands this little Treatise shall fall, to imitate and follow the Primitive Christians in their Moderation and the Peaceableness of their Temper and Disposition. In those happy days the Christians were so eminent above all other Sects for their mutual Love and Charity, that the Heathens observed it with a-

<sup>1</sup> Vide, inquit, ut  
sicut in se diligent. Tert.  
cul. Apolog. cap. 39. p.  
200.

<sup>2</sup> Pro alterutro mori  
sunt parati — Fratres  
nos vocamus — quia hu-  
num patrem Beluant ag-  
noverunt, qui unum Spi-  
ritum hiberunt sanctifica-  
tis, qui de uno uero ig-  
nitione ejusdem ad unam  
lucem exparuerant ver-  
itas. Ibidem, p. 200.

astonishment, and cried  
out with Admiration,  
<sup>1</sup> Behold, how they love  
one another! <sup>2</sup> We are,  
saith Tertullian, ready to  
die for each other; and  
we call one another Bre-  
thren, because we acknow-  
ledge one, and the same  
God the Father, and have  
been sanctified by the same  
holy Spirit, and have been  
brought

brought from the same state of Ignorance, to the light of the same marvellous Truth. But alas!

Lam. 4. v. 1.

How is the Gold  
come dim ! How is the  
most fine Gold changed !

How is that Love and Charity now turned into Malice and Cruelty ! Pity, Compassion, and Tender-heartedness have left the World, and Envy, Hatred and Rancour are succeeded in their Places ; Love is now exploded as ungenteel and mean, Charity is condemned as abject and base, whilst Hatred, Revenge and Fury are esteemed as Noble and Generous.

But, O Lord, how long ? Shall Malice and Envy, Wrath and Pride for ever ride Triumphant and uncontrolled ? When wilt thou, O Prince of Peace, and God of Love, heal our Breaches, and compose our Differences,

and cause us <sup>2</sup> with all

Ephes. 4. 2, 3. lowliness and meekness,  
and long-suffering to forbear one another in Love, endeavouring to keep the Unity of the Spirit in the bond of Peace ?

We have too too long unnaturally quarrelled already, and to the Dishonour of God, and the Scandal of Religion, have most unchristianly abused each other : I speak not this only of one Party, but of all ; we have all been guilty as to this matter, we have all erred and gone astray from the most Holy Commandment, and have been deficient every one of us in this great and necessary Duty of Love and Unity : We have loathed Concord, and loved Jars and Divisions, and have been always back-biting, persecuting and maligning.

liguing one another to this very day, never at all remembering that we were Brethren, and Professors of the same blessed and glorious Religion.

But what shall I say? This Theme is too harsh and displeasing; if it is an unpleasant Work to rip up those uncharitable Actions, may they be buried in perpetual silence and oblivion, and never more be remembred, so as to stir up Anger and Revenge, but only so as they may produce in us all Humility, Repentance, and mutual Forgiveness; let us now with our Floods of Penitential Tears at once quench God's Anger for our past Divisions, and the Flames of our present Fire and Heats, that so there may be no Fyel for future Contentions; and being grieved that we have played the Fool so long, we may now the more firmly resolve by the Grace of God to do so no more, that so however infamous we have been heretofore for our blind Zeal and unaccountable Animosities, we may for the time to come be highly renowned and conspicuous for our ardent Love and fervent Charitie, *Putting away all bitterness and Wrath, 1 Ephes. 4. 32, 33;*  
*and Anger, and Clamour,*  
*and evil speaking, with all Malice, being kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us, a Putting on (as the Elect of God, holy and beloved) Bowels of Mercy; kindness, bumbleness of mind, meekness, long suffering, forbearing one another and forgiving one another.*

*Certain*

Certain I am, we need no Arguments to induce us hereunto; both the necessity and Facility of Love and Unity require it at our hands; its necessity is evident from hence, that whilst we spend our Zeal and Heat about these inconsiderable matters, the very Foundations of Faith and Morals are attack'd and shaken, Atheism increases, Immorality prevails, and those damnable Heresies, which for many Ages have been silenced and abandoned, are now revived by Men of a corrupt Faith, who take an occasion from the Lawlessness and Licentiousness of this present Age, to vent those cursed Tenents, which eradicate and destroy all Religion; it is to be feared, that unless we hasten to compose our Differences about the Skirts and Fringes of Religion, the very Vitals and Essentials thereof will be corroded and devoured by Heresie and Profaneness.

And as for these and the like Reasons the necessity of an Union or Comprehension is manifest on the one Hand, so the Facility of such an Union is as apparent on the other hand; for, thanks be to God, our differences are neither about Faith nor Manners; we all believe in one and the same God, hope to be saved by one and the same Redeemer, desire to be sanctified by one and the same Sanctifier, receive one and the same Scriptures, assent to the same Doctrins, and acknowledge the necessity of the same Duties. Our Disputes are only about lesser matters, about Modes and Forms; about Gestures and Postures; and such like inferior matters, about which it should

should grieve a wise Man to quarrel, and which with the greatest ease in the World might be composed and settled, if managed by Men of Prudence and Moderation; and such Men, it is hoped, are the Reverend Bishops advanced by their Majesties, whose Promotion to those Places of Dignity and Trust many honest and peaceable Men look upon as a good Omen and Prognostick of our Future Union and happy Establishment.

With these two Considerations let us remember those solemn Vows and Engagements which we made to Almighty God, and to one another in the day of our late Distress; how we then vow'd and promised, that if God would be pleased to deliver and rescue us, we would forget our Differences, and mutually condescend and abate of our Rigor and Severity: Wherefore now since God hath so wonderfully saved us, let us not be so perfidious and faithless, as to neglect to perform what we then obliged our selves unto; but let us willingly and conscientiously discharge it, lest God bring severer Judgments on us than ever, and at once utterly destroy us both Root and Branch, for our Lying, Perjury and Hypocrisie.

Many other such cogent Arguments I might easily produce; but that I may avoid too great Prolixity and Tediumness, I shall urge but one more, which is, that unless we have an uniting spirit, and a peaceable Disposition, we are no true Christians; we unjustly arrogate that glorious Name; for the very Soul of Christianity is Love and Charity,

1. The Kingdom of God, saith the Apostle, is not Meat and Drink, nor zealous Disputes and Strifes about lesser Points, but righteousness, and peace, and joy in the Holy Ghost; for he that in these serveth Christ, is acceptable to God, and approved of Men. It is an Absurdity and a meer Contradiction, for a Man to say that he is Religious, and yet to be malicious and uncharitable. Our Saviour flatly tells us, that <sup>2</sup> by this all Men shall know that we are his Disciples, if we have Love one to another. We may talk what we please of Religion, and profess what we list; the Word of God is plain, that whosoever hath not Love and Charity, is no Christian; but to allude to that of Christ, John 10. 1. *He is a Thief and a Robber, he hath not the Spirit of God abiding in him;* for <sup>3</sup> The Fruit of the Spirit, <sup>3</sup> Gal. 5. 22. 23. is Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance. And <sup>4</sup> The Wisdom from above, is <sup>4</sup> James 3. 17. peccable, gentle, and easy to be entreated, full of mercy and good Fruit. So that the very Soul and Spirit of Christianity consists in Unity, Love, and Amity.

Wherefore let my Intreaties be prevalent with you to endeavour for a mutual Compliance and Comprehension, as you have any REGARD to the Honour of God, and the Credit of Religion; as you would hinder the Growth of Damnable Errors, and abominable Debaucheries,

cheries, and do what in you lies to prevent the Ruin and Damnation of Multitudes of poor Souls; nay, as you would secure your own Salvation, and be able with Confidence to appear at the dreadful and impartial day of Judgment, let me conjure you in the Name of

*God to love one another*

*1 Pet. 1. 22.*

*with a pure Heart fervently, 2 to follow after*

*Righteousness, Godliness, Faith, Love, Patience, Meekness; to forget and pardon all former*

*Injuries and Affronts, 3*

*Phil. 3. 14.*

*doing nothing for the*

*time to come, through Strife or Vain-Glory, but in lowliness of Mind, each esteeming others better than themselves, doing all things without Murmuring or Disputings, 4 avoid-*

*2 Tim. 2. 23, 24.*

*ing all foolish and unlearned Questions, knowing that they do but gender Strifes, behaving your selves like the Servants of the Lord, who must not strive, but be gentle unto all Men, apt to teach, patient, mutually complying with each other, doing all things unto E-*

*dification, labouring after Peace and Unity, that so we may at length 5 Rom. 15: 5. 5 with one mind and one Mouth glorifie God, even the Father of our Lord Jesus Christ.*

And for the Accomplishment of this blessed and glorious Design, let us above all things avoid Pride and Vain-glory, which, as it is to be feared, hath had no small share both in the causing and increasing of our Divisions: We have been so stiff and self-conceited, and stood so much upon the pitiful Punctilio's of Honour,

nour, that we have refused to condescend to one another, or to join in a way of Comprehension, or mutual Relaxation, which seems to be the only way left for Union and Agreement, if ever we hope, or intend to have it. Wherefore let me address my self unto you, in the Words of the Reverend and Moderate Bishop Hall, <sup>1</sup> Men.

Brethren and Fathers help, <sup>1</sup> Passion Sermon,  
for Gods sake put to your Hands to the Quenching  
of this common Flame, the one side by Humility  
and Obedience, the other by Compassion, both  
by Prayers and Tears. And as he, so let me  
beg for Peace as far as Life, <sup>2</sup> Ibid.

to the Church of God, whose Ruins follow upon our  
Divisions, by your Love of God's Truth, by the  
Graces of that one blessed Spirit, whereby we are  
all informed and quickened, by the precious Blood  
of that Son of God, which was shed for our Redemp-  
tion, be inclined to Peace and Love, and though  
our Brains be different, yet let our Hearts be one.  
Let us all endeavour by a Compliance and a  
Comprehension to promote Love and Charity,  
Peace and Unity, that so being Children of  
Peace, and obedient Subjects of the Prince of  
Peace, the God of Peace may Bless us with  
Peace, Quiet and Serenity here, and at the  
end of our Days receive us into his Eternal  
Peace, and everlasting Rest; which God of  
his infinite Mercy grant may be the Portion of  
us all, through the Merits of his only Son our  
Lord and Saviour Jesus Christ. Amen, and  
*Amen.*

P O S T

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**POSTCRIPT.**

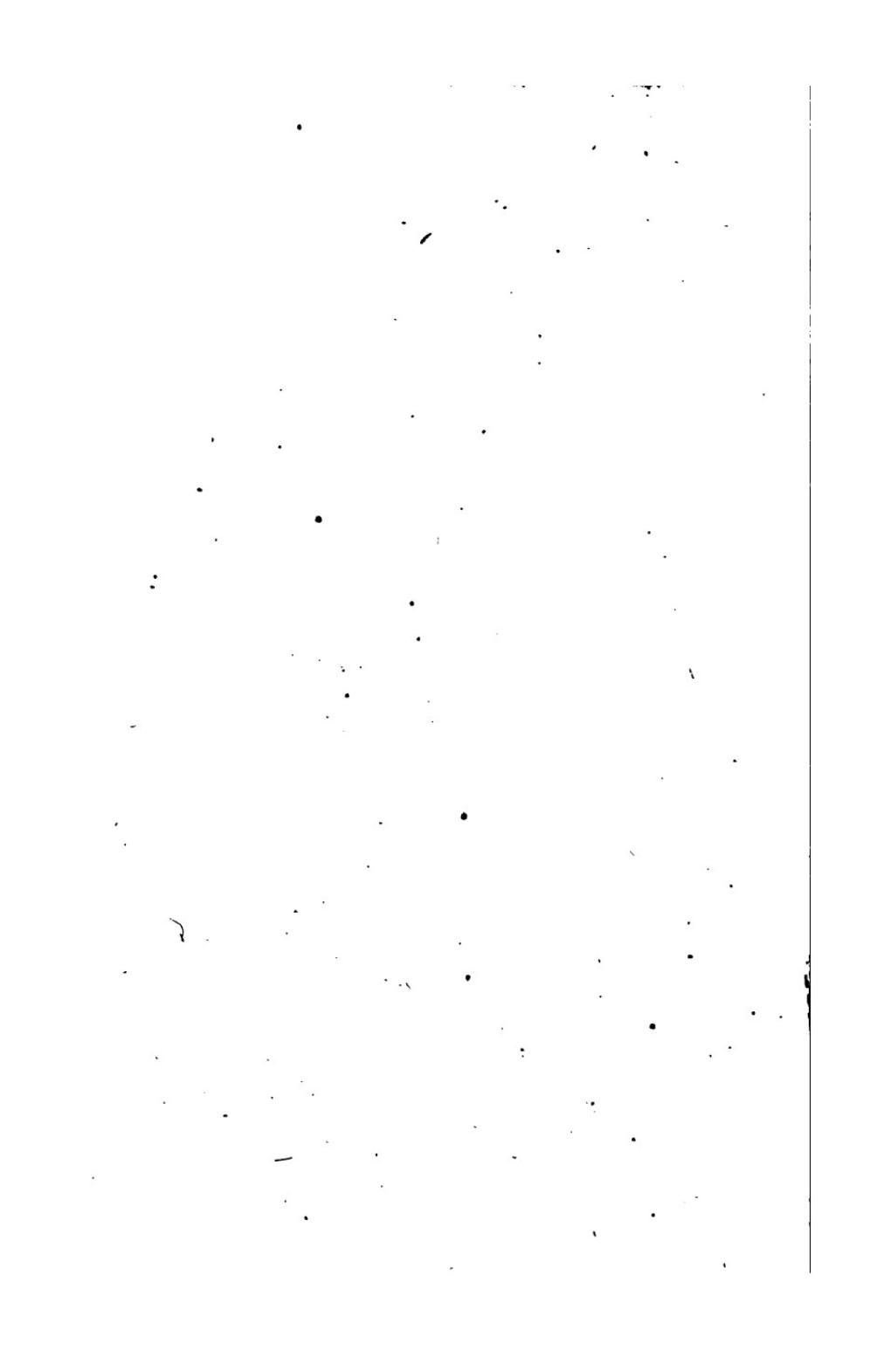
Because some Practices and Customs mentioned in the precedent Treatise, were not from the first Plantation of Christianity, but were afterwards introduced; and others might not be universal, but only followed in some particular Churches; it will not be unnecessary to add a Table of the Names, Age, and Country of those Fathers, and of their Contemporaries, who have been cited by us, that so we may guess at the time when such Customs were brought in, and known the Places where they were chiefly practised.

<i>Names.</i>	<i>Countries.</i>	<i>Age.</i>
Several Syneds held in	Africa between	Anno Christi
Alexander Bishop of	230 & 260.	
<i>Anonymus apud Euseb. lib.</i>		
s. cap. 16. p. 182.		
Andecus Bishop of	Jerusalem,	Anno 228
The Synodical Letter		
of	Lesser Asia,	170
Apollinaris Bishop of	Rome,	184
	the Council of	
Apollonius	Antioch, held	Anno 266
	Nicopolis in	
Marius	Lesser Asia,	170
Zervelius	Palestine,	260
Sermon	Carthage,	252
Balylas Bishop of	Antioch,	246
Saint Barnabas	Alexandria,	234
Basilides the Heretick	Spain,	258
Basilides a Bishop in	Carthage,	253
Clerimus	of Carthage, with	Anno 230,
Letters of the Clergy of	between.	250
Rome, to the Clergy	Rome,	170
Clemens Bishop of	Alexandria,	264
Clemens of	Rome,	252
Cornelius Bishop of	Cerza in Africa,	258
Crescens Bishop of	Carthage,	250
Cyprian Bishop of	Carthage,	172
Dionysius Bishop of	Alexandria,	260
Dionysius Bishop of	Alexandria.	259
Eusebius a Deacon of	Rome,	Anno 236
Fabianus Bishop of	Casarea in Cap-	
Firmilian Bishop of	piodocia,	250
	in Africa,	255
Fortunatus a Schismatic	Ithacabori in Af-	
Fortunatus Bishop of	fria,	258
Gregory Bishop of	Neocæsarea,	230
Ignatius Bishop of	Antioch,	105
Irenæus Bishop of	Lyons,	184
Justin Martyr.	Samaria,	
Lacius Bishop of.	Ibebeste in Afri-	155
	ca,	254

## 196. The Martyrs, Ceremonies, &amp;c.

Names.	Countries.	Age.
A Letter of the Churches of Lyons and Vienne.	to the Churches of Asia,	Anno 177
Mirinus Felix	Rome,	230.
Marialis a Bishop in	Spain,	258
Natalis	Rome,	210.
Nemelanus Bishop of	Tunisiani; in Af- rica,	258
Novatian	Rome,	252.
Origen a Presbyter of	Alexandria,	230
Palmar Bishop of	Amathris in Pa- ris,	196.
Paulus Samosatenus Bp. of	Asyach,	264
Piprius an Heathen.		150
Polycarpus Bishop of	Hieron.,	140
Polycrates Bishop of	Ephesus,	196
Potion a Deacon of	Carthage,	260
Prisculus Bishop of	Lambese in Af- rica,	256
Sabinus Bishop of		256
Sedatus Bishop of	Faleriae in Spain,	258
Secundinus Bishop of	Tubro in Africa,	258
An Epistle of the Church of Smirna to the Church of	Garpis in Africa,	258
Stephen Bishop of		168
Tatianus	Antioch,	258
Tertullian a Presbyter	Syria,	180
Theoditus Bishop of	if Carthage,	200.
Theophilus Bishop of	Cesarea in Pe- stina,	218
Vidor Bishop of	Cesarea in Pe- stina,	196
Victorius Petriensis	Rome,	196
Vincentius Bishop of	Hungary,	290.
Zoticus Bishop of	Ibbaris in Africa	258.
	Colonee in Lesser Asia,	168.







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